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VOL. LIV

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The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS
OF THE JESUIT MISSIONARIES
IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITAL-
IAN TEXTS, WITH ENGLISH TRANSLA-
TIONS AND NOTES; ILLUSTRATED BY
PORTRAITS, MAPS, AND FACSIMILES

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin

Vol. LIV

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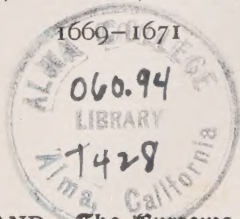
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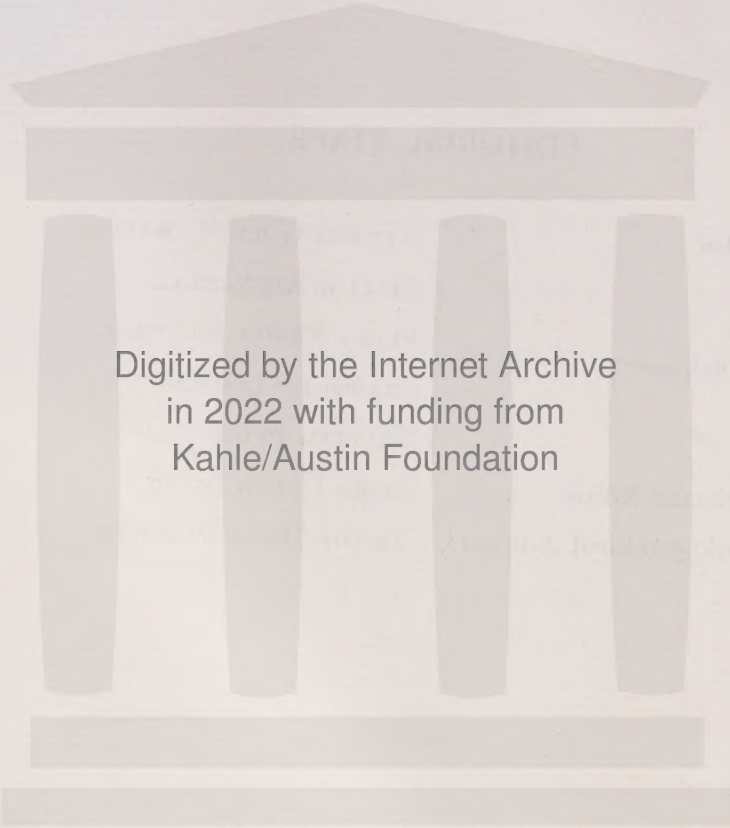
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EDITORIAL STAFF

Editor . .	REUBEN GOLD THWAITES
Translators . .	{ FINLOW ALEXANDER PERCY FAVOR BICKNELL CRAWFORD LINDSAY WILLIAM PRICE
Assistant Editor .	EMMA HELEN BLAIR
Bibliographical Adviser	VICTOR HUGO PALTSITS



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CONTENTS OF VOL. LIV

PREFACE TO VOLUME LIV	9
---------------------------------	---

DOCUMENTS:—

<p>CXXVI. Relation de ce qui s'est passé en la Novvelle France, les années 1669. & 1670. [Second and final installment.] <i>Pierre Millet</i>, On- nontagué, June 15, 1670; <i>Estienne</i> <i>de Carheil</i>, [Goiogouen], June, 1670; <i>Jacques Fremin</i>, [Tsonnontouan], n.d.; <i>Claude Dablon</i>, [Ste. Marie du Sault], n.d.; <i>Jacques Marquette</i>, [Ste. Marie du Sault], n.d.; <i>Claude</i> <i>Allouez</i>, [Ste. Marie du Sault, June, 1670]</p>	19
<p>CXXVII. Relation de ce qui s'est passé en la Nouvelle France, les années 1670. & 1671. [Chaps. i.—iv. of Part I., being the first installment of the document.] <i>Claude d'Ablon</i>, [Quebec], n.d.; <i>Joseph Marie</i> <i>Chaumonot</i>, [N. D. de Foye], n.d. 245</p>	245
BIBLIOGRAPHICAL DATA: VOLUME LIV	303
NOTES	305



ILLUSTRATION TO VOL. LIV

- I. Photographic facsimile of title-page, *Relation*
of 1670-71 248

PREFACE TO VOL. LIV

Following is a synopsis of the documents contained in this volume:

CXXVI. Little more than half of the *Relation* of 1669-70 appeared in Vol. LIII.; the remainder of the document is herewith presented. Milet's account of the Onondaga mission is continued: he describes the return to that village of a war-party with several captives, and the tortures inflicted upon the latter. The missionary comforts and instructs them as best he can, and succeeds in baptizing them. He is much tried by the conduct of some elders of the tribe, who not only fail to restrain the dissolute behavior of the young men, but themselves take part in superstitious rites. For these things he boldly reproves them, but does not obtain much satisfaction; Garakontié is almost the only one who is thoroughly devoted to the faith. The Onondaga church is mainly composed of Hurons and other captives. Notwithstanding the corruption and idolatry around them, they still retain their piety, innocence, and love for prayer. Milet has baptized forty persons, most of them infants or dying persons. At his instance, the elders resolve to send deputies to Montreal, to confirm and ratify the peace between the Iroquois and Algonkins. Garakontié is highly praised for his piety, friendship to the French, and ability as the head of his

tribe. Milet laments the prevalence and evil results of intemperance among the savages. In their sober moments, they show an interest in the faith; and they bring the children to the missionary for baptism. He concludes by expressing the opinion that "this Mission is the least difficult of all those among the Iroquois."

An account of the Cayuga mission is furnished by Carheil. He has secured several conversions, and relates the circumstances attending some of these. The fear of baptism as causing death, and the superstitious dependence upon dreams, greatly hinder his labors. He relates the arguments with which he tries to convince the savages of their folly in obeying these dreams. He concludes, as his brethren among the other tribes have done, that the Iroquois tribes cannot be converted until their insolence is humbled by some hostile army. The Cayugas are at war with the Andastes, whose ambassador they put to death.

A letter from Frémin reviews the year's work among the Senecas. He is aided by Julien Garnier, for whom he was obliged to send, so large is that field. Here are many of their old-time Huron Christians, who are delighted to meet the missionaries and receive their ministrations. They have lived, during a score of years, with but not of the Iroquois; and, amid vice and superstition, have kept the faith and lived in innocence. The unusual piety and zeal of two men among these Hurons are described at length. Frémin relates an amusing instance of the mistakes made by savages who are only partially instructed. A Seneca woman, who had many slaves, dies immediately after baptism. Her mother pities

her for being obliged, as she is "at present the only one of our family in Paradise," "to do her own cooking, and go for wood and water. Is she not to be greatly pitied at not having any one who can serve her in that place?" She wishes the missionary to send one of her slaves to Heaven, that she may go to help the daughter in her housekeeping. This mother is afterward converted, and is the means of bringing many persons to God. Frémin finds the Senecas even more superstitious than other tribes regarding the importance of dreams, which they obey with the utmost exactness and promptitude. This places the missionaries in constant danger of death at the hands of some savage who may have dreamed of killing them. This excessive credulity and superstition is a great source of profit to the medicine-men, who pretend to explain the dreams of their ignorant dupes. Frémin recounts the pious deaths of some captives and other converts whom he has baptized. He ends his letter with a short journal of the current events in his year's work. In August, 1669, he goes to the missionary conference at Onondaga, stopping on the way at Cayuga, where he finds Carheil's work in prosperous condition. While at Onondaga, news comes from Montreal that the French have there slain several Iroquois; this act arouses great anger among their tribes, and the missionaries fear its results. In September all the Seneca warriors and hunters depart, the former against the Shawnees. As the hunters take with them their families, few besides the old men are left in the villages, which deprives the missionaries of most of their flock. Frémin's chapel is finished in November, and he at once begins services therein. Garnier is in charge of one

village only, that he may have leisure to study the language.

The remainder of this year's *Relation* is occupied by the report of the Ottawa mission, made by Dablon to his Quebec superior. He mentions its three centers of work—at Sault Ste. Marie, Chequamegon, and Green Bay; and gives a separate account of each; of its topography, resources, and inhabitants; and of the state of each mission.

Sault Ste. Marie is a resort for nineteen different tribes, most of whom come hither to fish during the summer. Some of these come from the region of Hudson Bay; and intercourse with them has led the missionaries to plan a journey to that distant land,—partly to open the way for missionary work among those peoples, partly to discover a land route to the great and still mysterious “North Sea,” and perhaps also the Japan Sea. They have, moreover, heard of the Mississippi River, and of the Illinois tribes who live near it; they are also planning to visit these savages.

At the Sault, the Fathers are cultivating the soil, and some of the Indians have even begun to imitate their example. In their chapel, they regularly give instruction both to adults and children, and celebrate the rites of the Church. The greatest obstacle in their way is the devotion paid by the savages to their personal manitous, or “medicine,”—a devotion inculcated from earliest infancy, in both boys and girls. Notwithstanding this and other difficulties, the missionaries at the Sault have baptized more than three hundred persons, of all ages.

A detailed description of Lake Superior and its

fisheries is given by Dablon. He has obtained, "by artifice," considerable information from the Indians regarding the copper mines of the region, and gives the conclusions which, after sifting their reports and tales, he has reached. To confirm or verify these, the Fathers will soon personally visit the places mentioned.

Chequamegon Bay is a resort for all the tribes of the Northwest; at this point they carry on both fishing and mutual commerce. It thus becomes a highly advantageous location for the Jesuit missionaries, who can here reach savages belonging to all the tribes between Lake Michigan and the Missouri River, and from Hudson Bay to the Ohio. The Illinois tribes desire instruction, and Marquette is already planning to visit them next year. A letter from him to the superior at Quebec (Le Mercier) follows Dablon's report. Marquette recounts his arrival at Chequamegon, where he succeeds Allouez; the latter considered this too hard a field, and Marquette finds it in every way discouraging. The Ottawa tribes here are unusually superstitious and licentious; and the once Christian Hurons are so demoralized by the example of their neighbors that they retain but little of their new faith. The Father struggles against indifference and mockery, immorality and superstition; after a year of this almost useless effort he again replaces Allouez,—this time with the Kiskakons,—another Ottawa tribe, dwelling at La Pointe,—who have at last consented to receive the Christian religion. Here Marquette reaps the harvest of his predecessor's long toil; he baptizes the children, and induces the families to winter near the chapel, where they are regularly instructed. "The Pagans hold

no feast without Sacrifice;" "I keep a little of their usage, and take from it all that is bad,"—that is, he induces them to address their invocations to God, instead of to their divinities. Under his instruction, too, the women become modest and chaste. Marquette waits only for another Father to take his place, before departing on a mission to the Illinois tribes. These Indians are well disposed to Christianity; some of their number heard Allouez at La Pointe, and have inclined their tribesmen to listen to the preachers of the faith. Marquette looks forward with hope to a mission among these tribes, and is already studying their language. He describes their location, customs, and characteristics, as well as those of the Sioux and Crees,—repeating what he has learned from the savages whom he has met at La Pointe. To the Sioux, "the Iroquois of this country," the Father sends a present, asking them to let him and other Frenchmen pass freely and unharmed through all those regions, to which they consent.

Following this document is another letter, from Allouez to Le Mercier. He recounts his labors during the past season (November, 1669, to May, 1670, inclusive), among the tribes along the west shore of Green Bay, and on the Fox River. He describes his journey from the Sault to Green Bay, on the shores of which he spends the winter, instructing the natives who make there their winter quarters. Some hear him willingly, but most are indifferent or opposed; and all are, at times, on the verge of starvation, so scanty are their supplies of food. Often does the Father suffer from hunger; but he praises God for his crosses. In April, 1670, he goes to visit the

Indian villages on the Wolf and upper Fox Rivers. During this voyage, Allouez observes a solar eclipse. After traveling eight days, he reaches the Outagamie (Fox) settlement on the Wolf River. Even in these remote Wisconsin forests the fierce Iroquois have made one of their sudden raids, killing and taking captive all the people in a considerable Fox encampment, but a few weeks before Allouez's visit. This disaster has so dispirited his hosts that they cannot give his teachings more than civil attention at this time; but they request him to visit them again.

Allouez proceeds thence to the Mascouten village on the upper Fox. Here he is welcomed with great hospitality and ceremony, since they regard him as a manitou, or spirit. The Father, horrified at this idea, succeeds in making them understand that he is only God's servant, and preaches the gospel to them, which they reverently receive. In this same region are some Miami families, whom Allouez visits and instructs. They appear very docile and gentle, and the Father commends the importance of this mission field; but he cannot remain, as obedience calls him to the Sault. Returning down the Fox River (this time, making the voyage in three days), he visits the Menomonees, who have been "almost exterminated by the wars;" and the Winnebagoes, at present camping on the east shore of Green Bay. This tribe also had been decimated, a generation before, by the Illinois. In both places, he is welcomed and respectfully heard, and urged to visit them again.

In conclusion, Allouez summarizes the condition of the Green Bay mission. Although he has no chapel, he instructs the savages as well as he can, and counts as Christians seven adults and forty-eight

children. May 20, Allouez returns to the Sault, intending to revisit all his scattered flock the next autumn.

A few paragraphs are added, in conclusion, by Le Mercier. He states that a reinforcement has been sent to the Ottawa mission—Fathers Druillettes and André; and adds a description of the eclipse mentioned by Allouez.

CXXVII. We herewith present Chaps. i.–iv. of Part I. in the *Relation* of 1670–71; the remainder will be given in Vol. LV. This document is sent to the provincial of France by Claude Dablon, now superior of the Canadian missions. In a prefatory note, he mentions the recent extension of the missionary field which peace between the Iroquois and Ottawas has now rendered possible; the faith is now preached as far west as the head of Lake Superior, and, in Central Wisconsin, the missionaries have met savages from far Southern tribes, to whom some knowledge of the true faith will thus be conveyed. Albanel has gone to Hudson Bay, to open the way for the gospel among the Northern savages. The Jesuits are now conducting more than twenty missions in New France, among as many different tribes; and have baptized, during the year, more than seven hundred persons.

To keep the Iroquois in due humility, Courcelles has again led an expedition into the Iroquois country; Talon, meanwhile, “keeps the Outaouacs in a reverent attitude, and inspires them with the respect that they ought to have for his Majesty, in whose name he has taken possession of all their lands.”

The *Relation* proper begins by narrating the despatch of an embassy by the Senecas to Courcelles,

and the conversion of the chief at its head. He is baptized at Quebec, "with all possible solemnity;" Talon provides a magnificent feast to celebrate this event, and the convert is permitted to invite thereto all whom he desires—Iroquois, Algonkins, and Hurons. Additional baptisms of Iroquois, and of other savages from distant tribes, are recorded; for several of these, Talon acts as sponsor. Numerous Iroquois converts are making their way to Quebec, from time to time, that they may avoid the persecutions of their pagan tribesmen. A remnant of a certain Huron tribe still exists, who will soon join the Hurons living near Quebec. The latter still practice their religion, and edify the other savages and the French by their piety and devotion. Their chapel is blessed with miraculous favors by the Virgin Mary, and is the resort of pilgrims from all Canada. The virtues of these Huron Christians are eulogized by Dablon, especially their devotion to the Virgin, whose chapel they often visit even before dawn. An account of this devotion, and various instances of their piety, are given in a letter by their spiritual director, Father Chaumonot.

R. G. T.

MADISON, WIS., September, 1899.

CXXVI (concluded)

RELATION OF 1669-70

PARIS: SEBASTIEN MABRE-CRAMOISY, 1671

In Volume LIII. we presented chaps. i.-vi., and part of chap. vii. ; the remainder of the document follows.

[238] Durant tout l'hiver ie n'ay presque point eu d'autres entretiens avec nos Sauvages, que fur ce qui regardoit les veritez du Christianisme; & fur l'horreur qu'ils devoient toujours entretenir pour les superstitions, & pour les mauvaises [239] coutumes du pais. Ie ne fuis pas encore tout à fait sçavant dans leur langue; ie marquois souvent par mes gestes ce que ie ne pouvois exprimer par paroles, & lorsque ces peuples me faisoient comme des reproches que ie ne me faisois pas assez bien entendre à mes auditeurs; ie recevois ces bons avis comme autant de convictions du peu que ie contribuois de ma part à tout le bien que Dieu operoit dans l'estenduë de ma Mission, & ie me disois à moy-mesme: O mon ame! quand sçauras tu parler de Dieu, ainsi qu'il en faut parler, & quand feras-tu si penetrée des veritez de la Foy, que tu n'auras plus de peine à me suggerer des paroles capables de porter tout ensemble, & les lumieres de la Foy dans les esprits de nos Sauvages, & le feu de la charité dans leurs cœurs.

Ie veillois avec un soin extraordinaire à l'exécution des promesses que l'on m'avoit faites, & mesme ratifiées par quelques presens, lors que la nouvelle arriva icy que les guerriers y retournoient victorieux. On les attendoit il y avoit long-temps; [240] & les Devins qui vsent de la pyromantie en ces rencontres, avoient publié diverses predictions sur leur retour. Vn ancien m'avoit rapporté en bonne compagnie un de leurs oracles, sçavoir qu'une de leurs brigades devoit infailliblement retourner dans trois iours, & qu'elle feroit suiuite des autres; qu'ils reviendroient sans avoir eu aucun avantage sur l'ennemy; Comme ie fuis l'ennemy déclaré de ces faux Prophetes, ie remarquay les circonstances de cette prophetie, &

[238] During the entire winter, I have had scarcely any other talks with our Savages than on what concerned the truths of Christianity, and on the horror they ought always to entertain for the superstitions and evil [239] customs of the country. I am not yet thoroughly conversant with their language; I often indicated by my gestures what I could not express in words; and when these people reproached me, as it were, for not making myself sufficiently understood by my hearers, I received these kind admonitions as so many convincing proofs of the little that I was contributing on my part to all the good that God was working in the spread of my Mission, and said to myself: "O my soul, when wilt thou know how to speak of God as he ought to be spoken of; and when wilt thou be so penetrated with the truths of the Faith that thou wilt have no further difficulty in suggesting to me words capable of conveying, at the same time, both the light of the Faith into the minds of our Savages, and the fire of charity into their hearts?"

I was watching with unusual care for the execution of the promises that had been made to me, and even ratified by a number of presents, when the news arrived here that the warriors were returning victorious. They had been expected for a long time; [240] and the Diviners, who use pyromancy on these occasions, had published various predictions concerning their return. An elder had reported to me, before a large company, one of their oracles,—namely, that one of their bands was to return in three days, without fail; that it would be followed by the others, and that they would come back without having gained any advantage over the enemy. As I am the

i'adjouftay qu'avec le temps on connoiftroit fi elle eftoit veritable. Les trois iours eftant paffez, & rien n'ayant encore paru, de ce qui avoit esté predict, i'embaraffay furieufement celui qui m'avoit cité cét oracle, lorfque ie luy en demanday l'explication en prefence de beaucoup de perfonnes: il me répondit froidement que cette bande qui devoit revenir le troiſième iour, felon l'oracle, reviendrait peut-eſtre le lendemain. Je luy répondis que la prophétie feroit également fauſſe quand ils ne feroient de retour que dans un an, & quand ils reviendroient le cinquième iour: mais que [241] pour le convaincre pleinement de l'impoſture de fon Prophete, nous attendrions encore un iour l'effet de ſa prediction. Il ſe paſſa pres de quinze iours, ſans que perſonne revint; & les guerriers en fuite eftant retournez victorieux, ils firent voir doublement la fauſſeté de l'oracle.

On entendoit de loin retentir les cris de victoire, tout le monde eftoit dans l'attente, & dans l'impatience de ſçavoir ſi c'eſtoient ou des chevelures ou des captifs de guerre, & combien il y en avoit. Enfin les avantcoureurs qui en apportoitent la nouvelle, entrent dans le Bourg: on leur fait une longue haye de part & d'autre, depuis la porte où ils s'arrestent, iuſqu'au feu où les anciens eſtoient aſſemblez. Ils reïterent là les cris de victoire, & ils en font iuſqu'à neuf, pour marquer qu'ils avoient neuf captifs, ſix hommes & trois femmes. Ce fut pour lors que la ioye de tout le monde éclata. On commence de joïer une eſpece de Comedie: les perſonnes avancées en âge danſent un Ballet, qu'ils representent par des poſtures tres-bien [242] concertées, & des pas fort bien meſurez. En fuite on va au devant des ieunes

declared opponent of these false Prophets, I noted the details of this prophecy, and added that, in time, it would be known whether it were true. The three days passed, and nothing of what had been predicted had yet occurred; I caused tremendous perplexity to him who had quoted this oracle to me, when I demanded of him, in the presence of many persons, an explanation of it. He answered me coldly that the band which was to have returned the third day, according to the oracle, would come back perhaps on the next day. I answered him that the prophecy would be equally false, whether they should not return for a year or should return on the fifth day; but that, [241] in order to convince him fully of the imposture of his Prophet, we would wait one more day for the result of his prediction. Nearly two weeks passed without any one's coming back; and then the victorious return of the warriors showed, with double force, the falsity of the oracle.

The reëchoing of the shouts of victory was heard from afar; every one was in a state of expectancy and impatience to know whether there were scalps or prisoners of war, and how many of them there were. At length the advance-runners entered the Village, bringing news in regard to the expedition; and a long file was drawn up on both sides of the way, from the gate where they halted to the fire where the elders were assembled. They there repeated the cries of victory,—uttering nine of them, to indicate that they had nine captives, six men and three women. Then it was that the joy of the whole people burst forth. They began to play a sort of Comedy, the persons advanced in years dancing a Ballet, which they executed by postures that were very

guerriers, qui avoient porté les bonnes nouvelles, & on les mene comme en triomphe au feu des anciens. Dés qu'ils font arrivez on les regale de plusieurs milliers de porcelaine, & on fait raconter au plus considerable de la bande, tout le détail de l'expédition; la cause de leur retardement, la prise des captifs, par qui chacun d'eux a esté pris, & combien ils avoient perdu de leurs gens. La narration estoit interrompue par des cris de ioye, & des acclamations qu'on faisoit de temps en temps aux victorieux; & tout se termina par des marques d'une réjouissance publique.

En fuite on prepara le theatre, ou l'échafaut où l'on disoit que tous les captifs devoient estre brûlez; & ie remarquay que quelques-uns portoient leur vengeance jusqu'à cet excez de brutalité, qu'ils me prioient de ne point instruire ny baptiser ces captifs, afin qu'ayant esté brûlez en cette vie, ils le fussent encore eternellement en l'autre. Vne telle inhumanité me fit horreur: & ie leur fis [243] voir qu'il n'y avoit rien de si déraisonnable que de pouffer son ressentiment iusqu'au delà des bornes de cette vie; en quoy Dieu me donna un tel succez, que ie ne leur persuaday pas seulement de ne point mettre d'obstacle au bonheur eternal de ces miserables, mais de les exhorter eux-mesmes à se faire instruire, & à se rendre dignes du Paradis.

On receut les captifs selon la coustume, au milieu d'une haye composée de tous les habitans, qui les chargerent en passant de coups de baston. En fuite on les fit monter tout sanglans, & tout couverts de bleffures sur l'échafaut: qui leur estoit préparé, pour servir & de spectacle à ces Barbares, & de fujet à leur cruauté.

well [242] contrived, and steps performed in admirable measure. Then they went to meet the young warriors who had brought the good news, and led them in triumph to the fire of the elders. As soon as they reached it, several thousands of porcelain beads were presented to them; and the most important member of the band was made to recount the whole expedition in detail,—the cause of their delay, the taking of the captives, by whom each had been taken, and how many of their own men they had lost. The narrative was interrupted by shouts of joy and acclamations for the victors, that were uttered from time to time; and all ended with manifestations of public rejoicing.

Then the stage or scaffold was erected on which, it was said, all the captives were to be burned; and I noted that some carried their vengeance even to such an excess of brutality as to beg me not to instruct or baptize these captives,—in order that, after being burned in this life, they might again be burned forever in the other. Such inhumanity filled me with horror, and I made them [243] see that there was nothing so unreasonable as to push one's resentment beyond the limits of this life. In this God gave me such success that I persuaded them not only not to put any obstacle in the way of these wretched people's eternal happiness, but even themselves to exhort the latter to receive instruction, and to render themselves worthy of Paradise.

The captives were received, according to custom, between a double file composed of all the inhabitants, who showered blows upon them with sticks as they passed. Then, all bleeding and covered with wounds, they were made to mount the scaffold that had been

Ces captifs estoient tous des hommes bien faits. On les revestit des plus riches habillements du païs, & on couronna ces pauvres victimes, selon la coutume, des plus rares plumes, & des plus beaux colliers de porcelaine qui se purent trouver. On les obligea mesme de se peindre le visage des couleurs les plus fines & les plus vives, afin que rien ne pût manquer [244] à l'ornement de ce triomphe. Estant parez de la sorte on les faisoit marcher sur le theatre où ils devoient estre brûlez, pour servir auparavant de spectacle à tout le peuple. Ces miserables pour donner des preuves de leur intrepidité, & pour faire voir qu'ils n'apprehendoient pas la mort, chantoient & danfoient sur l'échafaut à la cadence de quelques airs de guerre, où ils faisoient vanité de leurs exploits, & témoignoient fierement à leurs ennemis, que toute leur conduite ne feroit pas capable de leur arracher le moindre soupir. Je vous avoüë qu'une brutalité poussée iusqu'à cét excez, me faisoit horreur. Mais l'action toute barbare que deux Iroquois exercerent à l'heure-mesme, sur l'un de ces captifs, me toucha de pitié, au delà de tout ce que i'en puis dire.

Ces deux Sauvages qui voulurent faire une cruelle épreuve de la braverie de ce guerrier, luy ayant passé une petite corde autour du bras, commencerent de la tirer chacun de son costé, avec une telle violence, qu'estant entrée bien-tost dans la chair, & ayant penetré iusqu'aux [245] nerfs; la douleur qu'elle causa à ce miserable captif, en les luy coupant, fut si excessive qu'il en tomba pâmé, & à demy-mort sur la place. Je m'estois trouvé-là pour tâcher d'instruire & de disposer au Baptesme tous ces captifs; mais ie

prepared for them, to serve as a spectacle for these Barbarians and as subjects for their cruelty.

These captives were all comely persons. They were clothed in the richest garments of the country, and the poor victims were crowned, according to custom, with the rarest feathers and the most beautiful strings of porcelain that could be found. They were even compelled to paint their faces with the finest and brightest colors, in order that nothing might be wanting [244] to the adornment of this triumph. Being thus arrayed, they were made to march upon the stage where they were to be burned, to serve first as a spectacle for all the people. These wretches, to give proofs of their fearlessness and to show that they did not dread death, sang and danced on the scaffold to the cadence of some martial airs, wherein they made boast of their exploits, and proudly made known to their enemies that all their proceedings would be unable to wrest from them the least sigh. I confess to you that a brutality carried to this excess horrified me. But the utterly barbarous act which two Iroquois, without waiting longer, executed upon one of these captives, touched me with pity beyond my power to express in words.

These two Savages who wished to make a cruel test of that warrior's bravery, passing a little cord around his arm, began to draw it tight, each one on his side,—with such violence that, as it soon cut into the flesh and penetrated even to the [245] sinews, the pain that it caused this wretched captive, by cutting them, was so excessive that it made him fall upon the spot, swooning and half dead. I had repaired to the place to try to instruct all those captives and prepare them for Baptism; but I judged it more

iugeay plus à propos de differer ce deffein à un temps plus commode, & apres que nos Barbares auroient paffé le premier feu de leur vengeance.

Aprés cette premiere montre, les captifs furent conduits dans les cabannes qui leur estoient preparées, pour y attendre l'Arrest ou de la vie ou de la mort. Je les visitay tous les uns apres les autres, avec toute la tendresse & toute la compassion que me donnoit l'estat miserable où ie les voyois : & tâchant de ietter dans leur esprit quelques semences saintes de leur salut, i'y laiffay pour cette premiere fois, quelques dispositions à la grace du Baptême.

Le lendemain ie recommençay mes visites avec un fucez si heureux, que ie baptifay tous ceux que ie crûs devoir estre brûlez, & qui le furent en effet bien tost apres.

[246] Le Pere Bruyas a baptisé dans sa Mission, un de ceux à qui i'avois parlé; & qui fut envoyé à Onneiout, avec une des trois femmes captives: les deux autres ayant esté menées à Goiogoüen.

Des cinq captifs qui resterent icy, on donna la vie à deux: mais quelques iours apres l'un fut tué à coups de cousteau, à mon infceu: C'estoit un de ceux qui m'écoutoit avec plus d'application, & qui me donnoit de plus belles esperances de sa conversion. Mais les secrets de la Providence sont impenetrables; & nous devons nous contenter de les adorer avec une humble frayeur.

On avoit donné la vie à un des deux autres qui resterent; mais ce malheureux qui estoit affligé de ce qu'on ne faisoit pas la mesme grace à son compagnon, ne pût diffimuler sa douleur: de maniere qu'il obligea par ses plaintes, & par ses menaces, ceux qui l'avoient

fitting to defer this purpose until a more convenient time, and after our Barbarians should have exhausted the first heat of their revenge.

After this first exhibition, the captives were led into the cabins that were prepared for them, there to await the Sentence either of life or of death. I visited them all, one after the other, with all the tenderness and compassion inspired in me by the wretched condition in which I saw them; and, trying to sow in their minds some holy seeds for their salvation, I left there, for that first time, some favorable inclination for the grace of Baptism.

On the next day, I began my visits again, with so happy a measure of success that I baptized all those who, I thought, were to be burned; in fact, they were burned soon afterward.

[246] Father Bruyas baptized at his Mission one of those to whom I had spoken, and who was sent to Onneiout with one of the three captive women, the two others having been taken to Goiogouen.

Of the five captives who were left here, two were given their lives; but, some days afterward, one of them was killed with a knife, without my knowledge. He was one of those who listened to me with most attention, and gave me the strongest hope for his conversion. But the secrets of Providence are impenetrable, and we must be content to adore them with a humble awe.

Life had been granted to one of the two others who remained; but this unhappy man was so grieved because the same favor had not been shown to his companion, that he could not conceal his sorrow; so that, by his complaints and his threats, he obliged those who had adopted him to abandon him some

adopté, de l'abandonner quelques iours apres. Vn rare exemple d'amitié, puisque ce Barbare ayma mieux se mettre en danger de perir dans les tourmens que de souffrir la mort de son amy. Ayant appris [247] cette nouvelle, i'y cours au plustost, ie monte sur l'échafaut, & apres avoir fait quelque priere en peu de mots, ie m'adresse à nos Onnontagués, pour les prier de ne trouver pas mauvais que i'appriſſe à ce misérable le chemin du Ciel; que puis qu'il estoit prest de fortir de cette vie, il estoit de mon devoir de luy en procurer vne qui feroit eternellement heureuse: & que ce bonheur estoit si grand, que ie souffrirois tres-volontiers les mesmes suplices dans lesquels ce captif finissoit sa vie, afin de le leur procurer.

Aussi-tost i'approche du captif, ie l'instruits, ie l'exhorte, ie le presse: nos anciens m'animent eux-mesmes à cette bonne œuvre. Le pauvre homme qui estoit à demy mort, écoute avec attention, il me prie de rester aupres de luy, & de ne le point abandonner. On renouvelle les tourmens, on le brûle en tous les endroits de son corps, en y appliquant des fers tout rouges: dès qu'on les retiroit pour les remettre au feu, ie m'approchois de luy, & luy faisois faire les actes necessaires pour se disposer au Baptême. [248] Le froid estoit alors tres-violent, & un des Sauvages qui estoit present à ce cruel spectacle, luy ayant presté auparavant sa couverture pour le couvrir, la luy osta pour se deffendre de la rigueur de la saison: de sorte que le captif demeura tout nud, & tout tremblotant de froid, quoy qu'assez proche de là il y eust quantité de feux, où l'on faisoit rougir les haches & les fers qu'on luy appliquoit sur toutes

days afterward,—a rare example of friendship, inasmuch as this Barbarian preferred to expose himself to the danger of perishing in torments, than to endure the death of his friend. Having learned [247] this news, I hastened to the spot as soon as possible, mounted the scaffold, and, after offering some short prayer, addressed myself to our Onnontagués, to beg them not to take it ill that I showed this wretched man the road to Heaven. I told them that, since he was ready to depart from this life, it was a part of my duty to procure him one that should be eternally happy; and that this happiness was so great that I would, in order to procure it for them, very willingly suffer the same torments as those in which this captive was ending his life.

I approached the captive without delay, and urgently exhorted him, while our elders themselves encouraged me in this good work. The poor man, who was half dead, listened attentively, begging me to remain with him and not forsake him. The tortures were renewed, and he was burned in all parts of his body by the application of red-hot irons. As soon as these were removed for putting into the fire again, I would approach him, and have him perform the necessary acts to prepare him for Baptism. [248] The cold was then very severe, and one of the Savages who was present at this cruel spectacle, after first lending him his blanket for a covering, took it away from him to protect himself from the severity of the season; so that the prisoner was left entirely naked and all shivering with cold, although there were, tolerably near him, many fires where the hatchets and irons were being heated to redness for application to all parts of his body. I must confess, I was keenly

les parties du corps. Il faut avoüer que ie fus touché fenfiblement d'un objet si pitoyable, & ne pouvant luy apporter plus de foulagement, ie le couvrois d'une cafaque que ie porte icy ordinairement. L'estois obligé de la retirer lors qu'on luy appliquoit les fers rouges, & ie l'en enveloppois auffi-toft qu'on les retiroit. Nos Sauvages parloient differemment de la charité que ie rendois à ce pauvre homme, quelques-uns l'approuvoient, d'autres y trouvoient à dire, & plusieurs s'en mocquoient.

Après qu'on eut brûlé le captif en plusieurs endroits, on le detacha, & on le mena couvert de ma cafaque dans une cabanne où estoit celuy de ses compagnons [249] qu'on avoit commencé de brûler dès le iour auparavant, & qui avoit esté assez heureux pour recevoir le baptême. Je le suivy, & ie me plaçay aupres d'eux, pour leur suggerer de temps en temps quelque pensée du Ciel & de l'éternité, & pour baptiser celuy que j'avois commencé d'instruire. On faisoit foule dans la cabanne pour remarquer les services que ie rendois à ces pauvres victimes.

Et comme on me fit alors plusieurs questions, ie pris fuit en y répondant d'instruire tout ensemble les captifs, & tout le monde qui les environnoit. On me demanda, entre autres choses, quel estoit le bonheur de ceux qui sont au Ciel: ie le leur expliquay de la maniere la plus sensible & la plus intelligible que ie pûs le faire: & comme les captifs interrompoient mes instructions des chançons qu'ils estoient obligez de dire, on me pria aussi de chanter. Je le fis, & ie chantay le Pseaume qui commence par ces mots, *Laudate Dominum omnes gentes*. Bien que nos Sauvages ne comprissent rien du sens de ces paroles;

touched by so pitiable an object, and covered him with a cassock that I am accustomed to wear here, being unable to afford him any greater relief. I was obliged to remove it when the hot irons were applied, and I wrapped him in it as soon as they were withdrawn. Our Savages expressed themselves differently in regard to the kindness I showed this poor man,—some approving it, others finding something to say against it, and several making fun of it.

After the captive had been burned in a number of places, he was unbound, and led, covered with my cassock, into the same cabin with that one of his companions [249] whom they had begun to burn the day before, and who had been so fortunate as to receive baptism. I followed him, and took my place near him, to suggest to him, from time to time, some thought of Heaven and of eternity, and to baptize the man whom I had begun to instruct. There was a crowd gathered in the cabin to witness the services that I rendered these poor victims.

And as I was then asked several questions, I took occasion, in answering them, to instruct, at the same time, the captives and all who were gathered around them. I was asked, among other things, what was the happiness of those who are in Heaven; and I explained it to them in as clear and intelligible a manner as I could. And when the captives interrupted my teachings with the songs that they were forced to utter, I was entreated to sing also. I did so, and sang the Psalm which begins with the words, *Laudate Dominum, omnes gentes*. Although our Savages understood nothing of the meaning of these words, I noticed that the tune had not been displeasing to them; and it has [250] often happened since

ie remarquay que l'air ne leur avoit pas déplû: & il est [250] fouvent arrivé depuis ce temps-là, qu'ils m'ont prié de dire ma chanfon de mort. Je voulus une fois les contenter, & leur montrer que la chose du monde que ie fouhaittois avec plus de passion, estoit de mourir, mefme dans les flammes, en travaillant pour les fauver.

Enfin ie baptifay le foir de ce mefme iour ce captif, que i'estime infiniment heureux dans fon malheur, puifqu'il trouve le Ciel dans les fers de l'Iroquois. Ils donnerent l'un & l'autre toutes les marques d'une fainte difpofition à faire une mort vrayment Chretienne. Je les affiftay encore le lendemain matin, qu'ils expirerent, apres qu'ils eurent paffé toute la nuit dans les tourmens.

Quelques iours apres dans un grand confeil, où estoient affemblez les anciens & les guerriers, ie leur fis un prefent de deux braffes de pourcelaine, pour me conjoûir avec eux de l'heureux fuccez de leur derniere guerre: car il est à propos qu'ayant à vivre parmy ces Barbares, ie leur marque la part que ie prends à leur ioye & à leur trifteffe, afin qu'ayant ménagé leur amitié, ie puiffe [251] plus aisément les engager dans mes fentimens, & les convertir.

¹⁴₁₄ T'exhortay en fuite les ieunes gens à fuivre l'exemple des anciens, qui avoient déjà renoncé au fonge, & ¹⁴₂₉ à tout ce qui estoit deffendu par la loy de Dieu. Les anciens me renouvelerent leurs promeffes, & me donnerent affeurance qu'ils porteroient la ieuneffe, qui depuis peu de iours estoit revenuë de la guerre, à fe conformer à tout ce que i'avois arrefté avec eux dans leurs confeils.

Mais depuis ce temps-là, le fuccez de ces guerres

then that they have begged me to give my death-song. I wished to gratify them once, and to show them that the thing which I desired with the most passion in the world was to die, even in the flames, while working for their salvation.

Finally I baptized, on the evening of that same day, this captive, whom I deem infinitely blessed in his misfortune, since he finds Heaven in the irons of the Iroquois. They both showed all the signs of a holy disposition to die a truly Christian death. I assisted them again on the next morning, when they expired, after having passed the whole night in torments.

Some days later, in a great council where the elders and the warriors were assembled, I made them a present of two brasses of porcelain, as a token of my rejoicing with them over the fortunate result of their late war. For it is fitting that, having to live among these Barbarians, I should show them the interest I take in their joy and in their sorrow,—in order that, having secured their friendship, I may be able [251] more easily to induce them to feel as I do, and to convert them.

I then exhorted the young people to follow the example of the elders, who had already renounced dreams and all that was forbidden by God's law. The elders renewed their promises to me, and gave me assurances that they would urge the young men, who had returned from the war a few days before, to conform to all that I had decided upon with them in their councils.

But, since that time, the success in those wars, however inconsiderable it may have been, has so filled them with courage that they have, in conse-

quelque peu confiderable qu'il fust, leur a tellement enflé le courage, qu'ils en ont paru moins dociles & moins traitables pour toutes les choses de la Foy : & il est hors de doute que le plus grand obstacle qu'elle ayt en ces pays, c'est la corruption de ces ieunes guerriers : comme ils font toute la force & tout l'apuy de leur Nation, ils donnent aisement la loy aux autres, & leur mauvais exemple a toûjours des suites tres-funestes. Les anciens mesme qui devoient se servir de toute l'autorité que leur donne leur âge, & leur experience, [252] pour regler cette ieunesse débauchée, y entretiennent souvent ces desordres, ou en flatant le mal, ou en le dissimulant : & ce qui est encore de plus déplorable, c'est que quelques-uns n'ont pas gardé cette annéee dans les occasions toute la fidelité qu'ils m'avoient protestée. Ils s'en est mesme trouvé qui voyant que le devoir d'un Chrestien les engageoit en beaucoup de choses qui leur estoient bien rudes, & qu'il falloit ou cesser d'estre adonné à l'yvrognerie, aux debauches & aux superstitions, ou ne pas embrasser le Christianisme, ont esté assez lâches pour se degouter d'une loy qui proscrivoit tous leurs plaisirs.

I'appris qu'un ancien avoit fait un festin de debauchés, quoy qu'en fuite il m'ait protesté que i'en avois esté mal informé : qu'un autre avoit fait le cry ordinaire pour une superstition publique, & que deux en fuite avoient dit en plein conseil, qu'il ne falloit plus souffrir que ie leur parlasse de la Foy, & de quitter leurs anciennes coustumes. Tout cela me fit refoudre de leur en faire mes plaintes. Garakonkié approuva fort mon dessein, [253] & me dit que ie ne l'epargnasse pas luy-mesme : & qu'apres leur avoir reproché

quence, appeared less docile and less tractable in all that has to do with the Faith; and, beyond any doubt, the greatest obstacle that it has in these countries is the corruption of these young warriors. As they constitute all the strength and all the support of their Nation, they easily give laws to the others, and their bad example always has very injurious consequences. Even the elders, who ought to use all the authority that their age and experience give them, [252] for keeping these dissolute young men in order, often encourage these disorderly habits in them, by either flattering the evil or conniving at it; and, what is still more deplorable, some have not this year maintained, when the occasions arose, all the fidelity that they had solemnly promised me. There have even been some who, seeing that the duty of a Christian held them to many things that were very hard for them, and that they must either cease to be addicted to drunkenness, debauchery, and superstitions, or not embrace Christianity, have been so mean-spirited as to become disgusted with a law that proscribes all their pleasures.

I learned that one elder had held a feast of debauchery, although he afterward protested to me that I had been misinformed in the matter; that another had raised the customary cry for a public act of superstition; and that afterward two had said, in full council, that it must no longer be permitted me to speak about the Faith and about forsaking their ancient customs. All this made me resolve to lay my complaints before them. Garakonkié approved my project heartily, [253] and told me not to spare even himself; and, after reproaching them publicly for their inconstancy, to make them a

publiquement leur inconstance, ie leur fisse present d'un collier de porcelaine, pour les porter à se rendre dignes par leurs actions du nom de Chrestien, pour lequel ils faisoient paroistre tant d'inclination; & à persuader mesme aux peuples vers lesquels ils estoient deputez, de reconnoistre & d'adorer le vray Dieu.

Ie fis donc sonner la Cloche, pour avertir les anciens de me venir trouver: & comme ils furent tous assemblez chez-moy, ie leur dis que ie leur parlois de la part de Dieu, de nostre grand Roy, & de Monsieur nostre Gouverneur, qui les exhortoient d'embrasser la Foy Chrestienne; Que c'estoit pour leur bien, & non pas pour mes interests, que ie les portois à faire le bien & fuir le mal; Que tandis que Dieu me donneroit de la voix ils devoient s'attendre à n'estre pas seulement avertis de leur devoir, mais repris aussi de leurs fautes: & qu'au reste ils ne devoient pas le trouver mauvais: qu'il estoit de nostre devoir d'en agir ainsi, puis que nous estions les Predicateurs [254] de la verité, & les dispensateurs de la parole de Dieu; Ie commençay donc par reprendre Garakonkié, de quelque foiblesse qu'il avoit fait paroistre l'an passé: car il ne meritoit que des loüanges pour cette année, & il s'est montré aussi ferme pour les interests de Dieu, & pour ceux des François, que ie le pouvois souhaitter. En suite ie blâmay hautement l'impiété de celuy qu'on disoit avoir fait un festin de debauchez; & ie finis par l'autre qui avoit fait le cry ordinaire pour une superstition publique.

Mes reproches furent suivies d'un present que ie fis aux Ambassadeurs, pour les exhorter de ne rien

present of a porcelain necklace,—in order to induce them to render themselves worthy by their actions of the name of Christian, for which they manifested so much inclination; and even to persuade the tribes to whom they were sent as ambassadors, to acknowledge and worship the true God.

I accordingly had the Bell rung, to notify the elders to come to me; and when they had all assembled in my cabin, I told them that I spoke to them in the name of God, of our great King, and of Monsieur our Governor, who all exhorted them to embrace the Christian Faith. I told them that it was for their good, and not for my own interests, that I urged them to do right and eschew evil; that so long as God should give me a voice, they must expect to be not only reminded of their duty, but also reprimanded for their faults; and that, besides, they must not take it ill, as it was a part of our duty to act thus, since we were the Preachers [254] of the truth and the dispensers of the word of God. I began, accordingly, by reprimanding Garakonkié for some weakness that he had shown in the previous year; for he deserved only praises for this year, having shown himself as firm for the interests of God and those of the French as I could have wished. Then I openly blamed the impiety of him who was said to have held a feast of debauchery; and I finished with the other who had raised the cry customary for a public superstitious observance.

My reproaches were followed by a present that I gave to the Ambassadors, to exhort them to relax in nothing from the resolution they had taken to renounce every superstition; and even to urge the tribes to whom they were sent, to declare themselves

relâcher de la resolution qu'ils avoient prise de renoncer à toute superstition, & de porter mesme les peuples vers lesquels ils estoient deputez, à se declarer ouvertement pour la Foy, & à proscrire tous les defordres qui les empeschent de se procurer ce bon heur.

Les anciens parurent d'abord un peu surpris de la liberté que ie m'estois donnée de les quereller, bien qu'ils ne me témoignassent pas en estre choquez: Ils [255] ne me donnerent pas neantmoins toute la satisfaction que i'en avois esperé: car ayant esté quelque temps partagez sur le fuiet de la Feste qu'ils nomment Onnonhoïaroia, que ie voulois empescher, parce qu'elle est la source d'une infinité de defordres, enfin ceux qui l'opiniastroient à vouloir qu'elle fust celebrée, s'estant joints à toute la ieunesse, l'emporterent sur ceux qui estoient bien intentionnez.

Du reste on me répondoit que ie parlerois quand ie le iugerois à propos: & pour le collier de pourcelaine que i'avois presenté afin qu'ils invitassent les autres Nations à la Foy; l'on me dit que i'en aurois réponse lorsque ceux qu'ils envoioiēt en Ambassade, en feroient de retour. Mais i'ay sceu que quelques-uns de ces Ambassadeurs ne firent rien de ce que ie leur avois demandé, & qu'il n'y eut quasi que Garakonkié, qui porta dans Onneiout & dans Agnié les interests de la Foy Chrestienne, avec toute la fermeté & toute le zele imaginable.

Si ie me fiois à leurs réponses, i'aurois fuiet d'esperer qu'ils feroient bien-tost Chrestiens: mais il faut qu'ils soient auparavant [256] affuietis, & tout à fait humiliiez; sans cela il n'y a guere ny d'esperance pour le Christianisme, ny de feureté pour la paix.

openly for the Faith, and proscribe all the disorders which prevent them from gaining this blessing for themselves.

At first, the elders appeared a little surprised at the liberty that I had allowed myself of quarreling with them, although they did not show me that they were offended by it. Still, they [255] did not give me all the satisfaction for which I had hoped from them; for after they had been some time divided on the subject of the Festival that they call *Onnonhouaroia*,—which I wished to put a stop to, because it is the source of countless disorders,—at last those who obstinately favored its celebration, joining all the young people, carried the day over those who were well-intentioned.

I was answered, besides, to the effect that I might speak whenever I deemed it fitting; and, as for the porcelain collar that I had presented, that they might invite the other Nations to embrace the Faith, I was told that I should have a reply when those whom they sent as Ambassadors should have returned. But I have learned that some of those Ambassadors did nothing of what I had asked of them, and that Garakonkié was almost the only one who supported, in Onneiout and in Agnié, the interests of the Christian Faith with all imaginable firmness and zeal.

If I trusted to their replies, I would have reason to hope that they would soon be Christians; but they must first be [256] subdued and thoroughly humbled; otherwise, there is scarcely any hope for Christianity or surety for peace.

Our little Church is composed of a tolerably large number of Christians, who are almost all either Hurons or of some other Nation that the Iroquois have

Nostre petite Eglise est composée d'un assez grand nombre de Chrestiens, qui sont presque tous, ou des Hurons, ou de quelque autre Nation que les Iroquois ont destruite. Nous y avons aussi quelques naturels du païs, qui ont receu le Baptême par ceux de nos Peres qui estoient établis icy avant les troubles. J'admire à l'égard des uns, les routes écartées & secretes par lesquelles la providence de Dieu les a conduits pour leur faire connoître le souverain bien : dans les autres, la force merveilleuse de la grace du Baptême à les conserver dans la pureté de la Foy, & dans l'innocence des mœurs au milieu d'une corruption si generale. Il paroît en eux un certain caractère de pieté, & une conduite si sainte, qu'on voit bien que Dieu les anime de son esprit, & qu'il les forme de sa main. Leur assiduité à se trouver dans la Chapelle pour y faire la priere publique, lors qu'ils y peuvent venir, & leur fidelité à s'en acquiter dans les [257] Cabanes, ou dans les champs, lors que la necessité, le travail, ou la vieillesse les empêche de pouvoir venir à l'Eglise, surpasse tout ce qu'on en peut dire.

Nous avons entr'autres une Cabane toute Chrestienne, & toutes femmes Hurones, qui s'estoient venues autrefois établir dans ce païs, lors que nos Peres y demeuroient ; & qu'on peut dire estre de tristes restes de la trahison & de la cruauté de nos Iroquois. Elles se sont toujours conservées parmy tous les desordres de ce païs, dans une regularité & une innocence qui charme nos Barbares ; & Dieu qui veille sans cesse sur ceux qui le servent avec fidelité, pour couronner même dès cette vie la vertu de ces bonnes Chrestiennes, les a protégées contre les

destroyed. We have in it also some natives of the country, who received Baptism from those of our Fathers who were settled here before the disturbances. I admire, in respect to some, the remote and secret ways by which God's providence has led them, in order to make them gain a knowledge of the sovereign good; in others, the marvelous efficacy of the grace of Baptism in preserving them in the purity of the Faith and in the innocence of their morals, in the midst of such general corruption. There appears in them a certain character of piety, and a conduct so holy that it is clearly seen that God animates them with his spirit and forms them with his hand. Their assiduity in attending Chapel, to pray there in public, when they can repair thither, and their faithfulness in performing their devotions in the [257] Cabins or in the fields, when necessity, work, or old age makes it impossible for them to come to Church, exceed all that can be told of them.

We have one Cabin, among others, wholly Christian, and occupied exclusively by Huron women, who had formerly come to settle in this country when our Fathers were dwelling here; these may be called sad remains of the treason and cruelty of our Iroquois. They have always kept themselves, amid all the disorders of this country, in a regular life and innocence that charm our Barbarians; and God,—who watches, without ceasing, over those who serve him with fidelity,—in order to crown, even in this life, the virtue of these good Christian women, so protected them against the attacks of contagious maladies that, at the time when these were making unusual ravages in the neighborhood of their Cabins, they never did the women any injury. It may be

attaques des maladies contagieuses: de maniere qu'au temps qu'elles faisoient d'estranges ravages aux environs de leurs Cabannes, iamais elles ne leur ont fait de mal. On peut dire que comme ces Huronnes ayant fait autrefois partie de l'Eglise de Quebec, & qu'elles ont esté dans le fein de la pieté; elles ont eu foin de se former & de s'establir si [258] solidement dans la pratique de toutes les vertus, que ny les peines de l'extrême pauvreté, où souvent elles se trouvent, ny le mauvais exemple des Idolatres, ny tous les efforts du Demon n'ont iamais pû les ébranler, ny les porter à faire une feule demande contre ce qu'elles devoient à Dieu.

I'ay baptisé quarante personnes, dont la plus part font de petits enfans, ou des moribonds. Il en est mort quatorze, avec deux autres enfans baptisez par le Pere Garnier, lors qu'il estoit icy, & quelques adultes baptisez par nos Peres.

I'oublois de rapporter une action toute fainte d'une petite fille âgée seulement de sept ou huit ans. Elle m'apporta peu de iours avant Noël, vne petite cruche pleine d'huile, me disant qu'elle en vouloit faire un present à Nostre Seigneur; & qu'elle me prioit de l'employer à la lampe qui brûle devant l'Autel. Je luy demanday si cette huile estoit à elle. Elle m'affura qu'elle luy appartenoit, & que c'estoit-là tout son thresor. J'acceptay son offrande, & ie la presentay [259] au petit IESVS, le iour de Noël, & ie ne doute point que ce present ne luy ait esté beaucoup plus agreable que tout l'or des riches du siecle. Elle eust bien souhaité que ie l'eusse baptisée avec les autres petits enfans, à qui ce mesme iour ie conféreray ce Sacrement: mais ie luy dis que ie ne pouvois

said that, as these Huron women formerly belonged to the Church at Quebec, and as they have dwelt in the bosom of piety, they have taken care to become formed and so firmly established [258] in the practice of all the virtues, that neither the pains of extreme poverty, which they often suffer, nor the bad example of the Idolaters, nor all the efforts of the Demon, have ever been able to make them waver, or to prompt them to make a single request contrary to what they owed to God.

I have baptized forty persons, of whom the greater part are little children or dying people. Fourteen of them have died, together with two other children baptized by Father Garnier when he was here, and some adults baptized by our Fathers.

I forgot to relate a very holy action on the part of a little girl only seven or eight years of age. She brought to me, a few days before Christmas, a little jar full of oil, telling me that she wished to make a present of it to Our Lord, and begging me to use it in the lamp which burns before the Altar. I asked her if that oil were hers; and she assured me that it belonged to her, and formed her entire treasure. I accepted her offering, and presented it [259] to the little JESUS on Christmas day; and I doubt not that this present was much more agreeable to him than all the gold of the rich people of the age. She had earnestly desired me to baptize her with the other little children on whom I conferred this Sacrament on that same day; but I told her I could not yet bestow on her that grace, because her mother did not come to Prayers. "I urge her enough," said the child to me, bemoaning her mother's obduracy; "I tell her that the elders pray, but she always

pas encore luy faire cette grace, parce que sa mere ne venoit pas à la Priere: Je l'exhorte assez, me dit cet enfant, en gemissant de la dureté de sa mere; Je luy dis que les anciens prient, mais elle s'opiniastre toujours à ne le vouloir pas faire. Elle l'a neantmoins depuis quelque temps, assez souvent amenée iusqu'à la Chapelle, & il y a lieu d'esperer que la mere & la fille feront un iour tout à Dieu.

Nos anciens ont tenu icy plusieurs fois le conseil sur ce que je leur avois parlé d'envoyer quelques deputez à Montreal, pour assister au conseil qui se devoit tenir dans le dessein de ratifier & de bien establir la paix entre eux & les Algonquins: d'autant qu'on apprehendoit quelque rupture. On resolut de le faire, d'envoyer mesme quelques-uns de leurs [260] gens à Tsonnontoüen, pour obliger les anciens de cette Bourgade à se joindre à nos deputez; ils eurent aussi ordre de les prier de la part de toute la Nation, de ne plus faire d'actes d'hostilitez dans le pais des Outaoïaks, & de donner les mesmes advis en passant par Goiogoüen. On m'assura en mesme temps, qu'au premier iour il en partiroit d'autres, pour porter la mesme nouvelle aux Onneiouts & aux Agniés. Garakonkié me dit qu'il faisoit estat de partir dans six iours, & qu'il attendroit les autres Nations Iroquoises sur le chemin, pour aller toutes de compagnie.

Nos Onnontaguez m'ont prié d'écrire en leur faveur à Onnontio; ce que j'ay fait avec ioye, parce que j'ay eu cette année tout suiet d'estre satisfait de leur conduite, & de la bonté avec laquelle ils m'ont traité. Mais s'ils meritent quelques loüanges, on peut dire que Garakonkié seul doit estre plus

persists in her unwillingness to do so." Nevertheless she has, for some time, brought her quite often as far as the Chapel, and there is ground to hope that mother and daughter will one day be wholly God's.

Our elders have several times held their council here, to deliberate on what I had said to them about sending some envoys to Montreal, to take part in the council which, inasmuch as some rupture was apprehended, was to be held for the purpose of ratifying and firmly establishing the peace between them and the Algonquins. It was resolved to do it, and even to send some of their [260] people to Tsonnontouen, to oblige the elders of that Village to join with our envoys. They also received orders to beg them, on the part of all the Nation, to commit no further acts of hostility in the country of the Outaouaks, and to give the same admonitions in calling at Goiogouen. I was assured at the same time that, at the earliest date, others would set out to carry the same intelligence to the Onneiouts and the Agniés. Garakonkié told me that he was making preparations to depart in six days; and that he would wait for the other Iroquois Nations on the way, that they might all go in company.

Our Onnontaguez have begged me to write in their favor to Onnontio, which I have done with joy, because this year I have had every reason to be satisfied with their conduct, and with the kindness with which they have treated me. But if they deserve some praises, Garakonkié can be said to be entitled, alone, to more esteem and consideration than all the others. It must be acknowledged that he is an incomparable man, and the soul of every good work accomplished here: he upholds the Faith by his [261]

estimé & plus considéré que tous les autres. Il faut avouer que c'est un homme incomparable, il est l'ame de tout le bien qui se fait icy : il y soutient la Foy par son [261] credit ; il y maintient la Paix par son autorité : il ménage les esprits de ces Barbares avec une adresse & une prudence qui égale celle des plus sages de l'Europe : il se declare si hautement pour la gloire & pour l'intérêt de la France, qu'on peut justement l'appeller le Protecteur de cette Couronne en ce pays. Il a un zèle pour la Foy comparable à celui des premiers Chrétiens : enfin il sçait se conduire de sorte, qu'il se soutient toujours dans l'éclat & dans l'autorité que luy donne sa Charge de Capitaine general de cette Nation, & qu'il ne s'en sert que pour faire du bien à tout le monde. J'espère un bon succès de ce voyage, & s'il nous estoit aussi aisé d'exterminer l'ivrognerie de tout ce pays, qu'il le fera à Monsieur nostre Gouverneur d'affermir la Paix entre l'Iroquois & l'Algonquin, nous verrions bientôt nos Barbares se faire Chrétiens.

Il n'est pas possible de concevoir de combien de desordres & de maux ces debauches sont accompagnées. Il n'est rien icy de plus ordinaire que de voir par les rues & dans les cabannes, des [262] hommes pris de vin ; & ce qui est de plus déplorable, c'est qu'ils n'ont plus de honte d'un vice si infame, & qu'estant abrutis par ces excez, ils se rendent presque tous incapables d'estre instruits dans la Foy.

Quelque déplaisir que j'aye de voir un mal si universel, & si dangereux pour le salut de ces pauvres ames : ie tâche de me consoler par cette pensée, que plus on trouvera icy d'obstacles au Christianisme, & plus il y aura à travailler : & que Dieu couronne les

personal repute; he maintains the Peace by his authority; he controls the spirits of these Barbarians with a skill and prudence which equals that of the wisest men of Europe. He declares himself so boldly for the glory and the interest of France that he can justly be called the Protector of that Crown in this country; he has a zeal for the Faith comparable to that of the first Christians; in short, he knows how to conduct himself in such a way that he always maintains the fame and authority conferred upon him by his Office of Captain-general of this Nation, and uses it only to do good to all the people. I hope for a favorable result to this journey; and, if it were as easy for us to drive out drunkenness from all this country as it will be for Monsieur our Governor to strengthen the Peace between the Iroquois and the Algonquin, we would soon see our Barbarians turn Christians.

It is impossible to conceive by how many disorders and evils these debauches are accompanied. There is nothing more usual here than to see, on the streets and in the cabins, [262] men overcome with wine; and what is still more deplorable is, that they are no longer ashamed of so infamous a vice, and that, being brutalized by these excesses, almost all are rendered incapable of being instructed in the Faith.

However great my sorrow at seeing an evil so universal, and so dangerous to the salvation of these poor souls, I try to console myself with this thought, that the more obstacles there shall be found here to Christianity, the more work also will there be to do; and God crowns a Missionary's hardships and cares rather than his successes.

peines & les soins d'un Missionnaire plustost que les succez.

L'espere neantmoins beaucoup de la resolution qu'ils ont prise de quitter leurs superstitions, & de l'inclination qu'ils témoignent avoir pour la Foy Chrestienne. Ils ont soin de me faire apporter les petits enfans malades dans la Chapelle; ils me font prier Dieu sur eux, quand ils sont nouvellement nés, pour les consacrer au Seigneur du Ciel & de la terre. Ils sont bien aises qu'on les anime, & qu'on les reveille de l'affoupissement & de l'insensibilité que l'yvrognerie leur [263] cause. Ils sont ravis quand ils entendent la Cloche qui les appelle à la Priere, & si i'obmets de sonner, ils m'en font des reproches.

En un mot, tout le monde paroist icy fort porté pour embrasser l'Evangile: & il ne reste à ces pauvres Barbares pour se rendre dignes du saint Baptême, qu'à renoncer à des vices auxquels beaucoup de Chrestiens s'abandonnent apres le Baptême. Je puis dire que cette Mission est la moins rude de toutes celles des Iroquois: & le seul déplaisir que i'y ay, c'est de ne trouver pas ces occasions de souffrir pour Dieu, que ie m'estois persuadé y devoir rencontrer.

Mon Reverend Pere,

*Vostre tres-humble & obeissant
serviteur en N. S.*

d' Onnontagué ce 15.

Juin 1670.

PIERRE MILLET.

Nevertheless, I hope much from the resolution which they have adopted to forsake their superstitions, and from the inclination which they manifest for the Christian Faith. They take care to have the little sick children brought to me in the Chapel, and they have me pray to God over the new-born babes, to consecrate them to the Lord of Heaven and earth. They are very glad to be stirred up and awakened from the drowsiness and insensibility which drunkenness [263] causes them. They are delighted when they hear the Bell calling them to Prayers; and if I omit to ring it, they reproach me for that.

In a word, every one here seems strongly moved to embrace the Gospel; and the only thing these poor Barbarians lack to render them worthy of holy Baptism is, to renounce the vices to which many Christians abandon themselves after Baptism. I can say that this Mission is the least difficult of all those among the Iroquois, and the only regret that I have in regard to it is, that I do not find here those opportunities to suffer for God which I had persuaded myself I was to encounter.

My Reverend Father,

Your very humble and obedient

*Onnontagué, this 15th of
June, 1670.*

servant in Our Lord,

PIERRE MILLET.

[264] CHAPITRE VIII.

DE LA MISSION DE SAINT IOSEPH À GOIOGOÛEN.

CETTE Mission est dans une quatrième Nation d'Iroquois, dont le Pere de Carrheil a le foin.

Nous en connoissons l'estat, par un extrait des choses les plus remarquables que nous avons tiré d'une de ses lettres, qui est du mois de Juin 1670.

Cette Nation n'a que trois Bourgs. Goiogouën, à qui nous avons donné le nom de Saint Ioseph, Patron de toute la Mission; Kiohero, que nous nommons Saint Estienne; & Onnontare, qui s'appelle le Bourg de Saint René. Voicy comme le Pere en parle.

L'ay baptisé depuis l'Autonne dernier vingt cinq enfans, & douze adultes: le Ciel en a pris une bonne partie; & entre autres neuf enfans, dont le salut est affermé. La Providence toute aimable de [265] Dieu m'a paru si visible sur quelques-uns, dont ie n'esperois quasi rien, que ie l'ay appris par ma propre experience, qu'un Missionnaire ne doit iamais desespérer de la conversion de personne, quelque resistance à la Grace qu'il puisse trouver dans son esprit.

L'avois comme il me sembloit, employé fort inutilement mon temps, mes peines & mes soins, pour gagner à Dieu un homme & une femme déjà fort avancez en âge, & qui ne pouvoient pas encore vivre long-temps. Ces cœurs n'avoient que de la dureté pour les choses du Ciel. La Foy & le Baptême leur donnoient de l'horreur, en ce qu'ils croyoient que

[264] CHAPTER VIII.

OF THE MISSION OF SAINT JOSEPH AT GOIOGOUEN.

THIS Mission is in a fourth Iroquois Nation, of which Father de Carrheil has charge. We shall learn the condition of it from an extract of the most important matters that we have drawn from one of his letters, dated in the month of June, 1670.

This Nation has only three Villages,—Goiogouen, to which we have given the name of Saint Joseph, Patron of the whole Mission; Kiohero, which we call Saint Estienne; and Onnontare, which is called the Village of Saint René.¹ Following is what the Father says of it:

“ Since last Autumn I have baptized twenty-five children and twelve adults. Heaven has taken a large part of them,—and, among others, nine children, whose salvation is assured. The most lovable Providence of [265] God, over some from whom I was expecting scarcely anything, has appeared with such clearness to me that I have learned, by my own experience, that a Missionary ought never to despair of the conversion of any person, whatever resistance to Grace he may find in his mind.

“ I had, as it seemed to me, employed my time, my pains, and my endeavors very uselessly, in order to win over to God a man and a woman who were already far advanced in years, and could not live much longer. These hearts had only hardness for

l'un & l'autre ne fervoit qu'à avancer le temps de leur mort. Car c'est une opinion qui est receuë de la plupart de ces peuples, & qui leur paroist fondée sur l'expérience qu'ils disent avoir, que depuis plus de trente ans, que nos Peres travaillent à la conversion des Sauvages du Canada, on a remarqué que les familles, & les Nations entieres qui ont embrassé la Foy, se font veu quasi aussi-tost desolées & esteintes, qu'elles [266] ont esté Chrestiennes; & que la plus grande partie de ceux à qui on a conféré le saint Baptême sont morts peu de temps apres l'avoir reçu. Ces pauvres gens se laissent preoccuper à tel point sur ce fuiet, par la crainte & par les artifices du Demon, qu'ils ne considerent pas que l'extremité de la maladie, & de la mort prochaine dont nous voyons une personne estre menacée, est ce qui nous porte à la baptiser; & qu'ainsi le Baptême ne peut pas estre la cause de leur maladie, ny de leur mort. Cette erreur commune effrayoit tellement ces deux pauvres Sauvages; que non seulement ils ne vouloient pas entendre parler du Baptême pour eux, mais qu'ils ne nous permettoient pas mesme d'approcher de leurs amis, lorsqu'ils estoient malades. Neantmoins quand ils se sont veus l'un & l'autre frappez d'une maladie mortelle, ils ont cherché nos instructions, ils ont demandé le Baptême avec tant d'ardeur & d'empressement, qu'il n'a pas esté possible de le leur refuser. Dieu sçait bien ménager en faveur de ses Predestinez, les momens favorables, où ses graces [267] doivent infailliblement operer.

La personne de tout le païs, qui m'a donné le plus de peine pour son Baptême, & en fuite le plus de consolation, est une femme de Tsonnontoïen qui

the things of Heaven. The Faith and Baptism inspired them with abhorrence, since they believed that both these served only to hasten the time of their death. For there is an opinion, which is received by the majority of these tribes,—and which appears to them founded on the experience that they say they have had,—to the effect that, for more than thirty years during which our Fathers have been laboring for the conversion of the Savages of Canada, it has been noted that families and whole Nations which have embraced the Faith have found themselves laid waste and destroyed, almost as soon as they [266] have become Christians; while the greater part of those upon whom holy Baptism has been conferred have died a short time after receiving it. These poor people allow themselves to be prejudiced to such an extent in this matter, through fear and the artifices of the Evil One, that they do not consider that the extremity of the illness, and the danger of speedy death, with which we see a person menaced, are what prompts us to baptize him; and that therefore Baptism cannot be the cause of their disease or of their death. This common error so alarmed these two poor Savages that not only would they not hear any mention of Baptism for themselves, but they also did not even permit us to approach their friends when they were ill. Nevertheless, when they saw themselves both stricken with a mortal illness, they sought our instructions, and asked for Baptism with so great ardor and earnestness, that it was impossible to refuse it to them. God well knows how to order, in favor of his Predestined ones, the favorable moments in which his grace [267] must infallibly take effect.

estoit malade depuis neuf ou dix mois. La quantité extraordinaire de personnes qu'elle avoit veu mourir, depuis que le Pere Fremin y estoit arrivé, tant d'hommes que de femmes & d'enfans, & le bruit qui couroit par tout qu'il estoit uniquement l'auteur d'une defolation generale, & que par ses fortileges, sa magie & ses empoisonnemens il portoit la mort par tout où il alloit; avoit donné à cette femme une telle horreur de nos personnes, & de nos remedes, de nos instructions & du Baptême, que ie ne pouvois avoir aucune accez aupres d'elle, ny trouver l'occasion de luy parler de son salut: elle avoit mesme communiqué cette averfion à tous ceux qui estoient dans la mesme Cabanne, leur disant qu'ils estoient morts, s'ils me laissoient approcher d'eux. Elle les avoit intimidé de telle forte, qu'auffitost que i'entrois dans la Cabanne tout le monde demouroit [268] dans un profond silence, & ne me regardoit que d'un œil affreux, sans vouloir ny m'écouter, ny me faire aucune autre réponse, sinon que i'eusse à sortir au plustost: & comme elle eut changé de Cabanne, & que par bonheur elle fut allée demeurer avec des personnes qui m'estoient tres-affectionnées, elle conserva tousiours dans son cœur une furieuse averfion de moy iusqu'à l'extremité; & me regardoit tousiours comme un homme empesté, qui portois un poison mortel avec moy, & qui l'inspirois par les yeux & par les oreilles. Mais plus cette pauvre femme avoit d'averfion, pour moy, plus N. S. me donnoit de charité pour elle, & i'esperois son salut, mesme contre toute esperance, & quoy que ie n'y visse aucune ouverture. Nuit & iour ie pensois à elle, & la recommandant à Dieu, & à son Ange gardien, & à celuy qui a soin de moy, & à ceux

“ The person who, of all the country, gave me the most difficulty in respect to her Baptism, and afterward the most consolation, was a woman of Tsonnon-touen who had been ill for nine or ten months. The unusual number of persons—men, as well as women and children—that she had seen die since Father Fremin had arrived there, and the report, which circulated everywhere, that he was the sole author of a general devastation, and that, by his sorcery, his magic, and his poisoning, he carried death wherever he went, had given this woman such an abhorrence of our persons and of our remedies, of our teachings and of Baptism, that I could gain no access to her, nor find any opportunity to speak to her concerning her salvation. She had even communicated this aversion to all those who were in the same Cabin, telling them they were dead if they let me come near them. She had intimidated them to such an extent that, as soon as I entered the Cabin, every one remained [268] in a profound silence, and looked at me only with the eye of fear, without being willing to listen to me, or make me any other reply than that I must go out as soon as I could. Even when she had changed her Cabin, and, by good luck, had gone to live with people who were very fond of me, she still preserved in her heart a furious aversion for me, up to the critical moment of her illness; and she always regarded me as a man who was infected and who carried a deadly poison about with me, which I breathed into people through their eyes and ears. But the stronger this poor woman’s aversion for me, the more charity Our Lord gave me for her, and I hoped for her salvation even against all hope, and although I saw no prospect of it. Night and day I

qui veilloient pour le salut des perſonnes qui eſtoient aupres d'elle. La nuit de ſa mort ie me ſentis fortement inſpiré de dire la Meſſe uniquement pour elle. Ie le fis en proteſtant à Noſtre Seigneur [269] qu'il n'y avoit rien au monde que ie ne luy ſacrifiſſe, pourveu qu'il me vouluſt accorder cette ame, pour le ſalut de laquelle il avoit mille fois plus donné, que ie ne pouvois luy offrir; puisqu'il l'avoit rachetée de ſon ſang & de ſa vie. Apres ma Meſſe ie l'allay viſiter cinq ou ſix fois: mais le Demon l'entretenoit touſiours dans le funeſte aveuglement où elle eſtoit; elle me regardoit touſiours avec un œil de colere & d'indignation, & me chaffoit au pluſtoſt du lieu où elle eſtoit. Vne fois meſme ſon ^{reſſentiment} _{reſſentiment} luy donnant des forces dans ſon extreme foibleſſe, elle prit un de ſes ſouliers & me le ietta à la teſte. Ie la quittay, & fortis de ſa Cabanne: Mais Dieu qui vouloit ſauver cette ame, me preſſa de rentrer auſſi-toſt, & m'inſpira de faire en forte, qu'en parlant tout haut à ^{quelques} _{quelques} perſonnes de cette maiſon, & leur diſant toutes les choſes dont ie voulois inſtruire la malade, comme ſi c'euſt eſté pour eux, elle conçeuſt & apprehendaſt fortement le mal-heur eternal des damnez en enfer, dont elle eſtoit menacée, & fuſt touchée [270] du bon-heur infiny du Paradis, qu'elle pouvoit meriter avec tant de facilité. Ie me ſervis de cette adreſſe, & parlay devant elle à d'autres perſonnes de toutes ces choſes, auſquelles j'adiouſtay quelques conſiderations ſur les miſericordes de IESVS-CHRIST Fils de Dieu, & fait Homme pour nous ſauver; luy faiſant entendre qu'il auroit un amour eternal pour elle, ſi elle avoit recours à luy avec confiance. Ie paſſay ainſi la iournée ſans pouvoir rien gagner ſur

thought of her, commending her to God, to her guardian Angel and my own, and to those who watched for the salvation of the persons that were near her. On the night before her death, I felt myself strongly inspired to say Mass solely for her. I did it with protestations to Our Lord [269] that there was nothing in the world I would not sacrifice, provided he would grant me this soul, for the salvation of which he had given a thousand times more than I could offer him, since he had redeemed it with his blood and his life. After my Mass, I went to visit her five or six times; but the Demon was always keeping her in her former melancholy state of blindness. She constantly regarded me with an eye of anger and indignation, and drove me as soon as possible from her presence. On one occasion, even, her resentment giving her strength in her extreme weakness, she took one of her shoes and threw it at my head. I left her and went out of her Cabin. But God, whose will it was to save this soul, urged me to go back again immediately, and inspired me to manage matters in such a way that, by my speaking aloud to some persons of that house, and telling them all the things in which I wished to instruct the sick woman, as if my words had been for them, she should receive a vivid conception and apprehension of the eternal misery of the damned in hell, with which she was threatened, and should be touched [270] by the infinite blessedness of Paradise, which she could win with so much ease. I availed myself of this device, and spoke before her, to other persons, about all these matters, to which I added some considerations on the mercies of JESUS CHRIST, who was the Son of God and was made Man for our

fon esprit. Enfin i'y retournay le foir comme pour la derniere fois: mais ce fut auffi la premiere que i'entray dans fon cœur. Je ne luy parlois plus que des yeux, la regardant avec douceur, témoignant estre fenfiblement touché de fon mal, & tâchant de luy rendre quelques petits fervices pour la foulager. Je m'aperçeus qu'elle n'avoit plus pour moy tant d'averfion, & qu'elle commençoit de me fouffrir: mais Dieu fe fervit d'une brave femme qui l'affiſtoit pour achever de la gagner à luy: Il eſt temps luy dit-elle, que tu écoute ce que ce Pere te veut enſeigner, afin que tu ſois bien-heureuſe durant toute l'eternité. [271] L'en ſuis contente, répondit la malade; qu'il m'inſtruife ie l'écouteray volontiers. En effet elle m'écouta avec une attention & une docilité admirable; elle adioûta foy à toutes les veritez que ie luy enſeignay: & comme ie voulus luy faire dire quelques prieres. Tu vois bien, mon frere, me dit-elle, que ie ne puis plus preſque parler, mon mal m'acable la poitrine, & m'étouffe la voix: mais ie te prie de croire que mon cœur dit tout ce que tu dis, & ce que ma langue ne peut dire. Baptiſe-moy au plûtoſt, ie veux mourir Chreſtienne afin que I E S U S aye pitié de moy. Je la baptifay ſur l'heure; & la meſme nuit Dieu l'appella au Ciel. O que nous ſommes bien payez de toutes nos peines par ces fortes de converſions merveilieuſes; & qu'un Miſſionnaire eſt heureux, lors qu'atendant de Dieu ce qui paroît impoſſible à ſa foibleſſe, il éprouve combien ſont veritables ces paroles de l'Evangile, Dieu peut faire naiſtre de ces pierres meſme des enfans d'Abraham; c'eſt à dire faire des Predeſtinez de ces cœurs durs & impene-trables à ſa grace.

salvation,—making her understand that he would have an eternal love for her if she had recourse to him with confidence. I passed the day thus, without being able to make any impression on her soul. Finally I returned in the evening, as if for the last time; but it was also the first time that I gained access to her heart. I spoke to her no more, except with my eyes, looking at her with gentleness, showing that I was deeply touched by her affliction, and trying to render her some little services for her relief. I perceived that she no longer had such aversion for me, and that she was beginning to tolerate me. But God made use of a good woman who nursed her, to finish winning her to himself. ‘It is time,’ she said to her, ‘for thee to listen to what this Father wishes to teach thee, in order that thou mayst be blessed through all eternity.’ [271] ‘I am willing that he should instruct me,’ replied the sick woman; ‘I will listen to him willingly.’ Indeed, she listened to me with admirable attention and docility, giving credence to all the truths that I taught her; and, when I wished to have her say some prayers, she said to me: ‘Thou seest well, my brother, that I can scarcely speak any more; my ailment weighs down my chest, and stifles my voice; but, I pray thee, believe that my heart says all that thou sayest, and all that my tongue cannot say. Baptize me as soon as possible; I wish to die a Christian, in order that JESUS may take pity upon me.’ I baptized her without delay, and on the same night God called her to Heaven. Oh, how well we are repaid for all our exertions by this sort of wonderful conversions! And how fortunate a Missionary is when, awaiting from God that which seems impossible

L'advoüe que ce m'est vne consolation [272] bien fenfible de nous voir prefentement environnez de tant de fepulchres de fains, dans un lieu où en arrivant ie n'avois veu que des tombeaux de reprouvez : & comme ce fpectacle de morts a efté la premiere veuë qui m'affligea lors que i'arivay icy, ainfi c'est maintenant la penfée qui me donne le plus de ioye.

Dés le premier Hyver que ie fus dans ce Bourg, Dieu m'avoit fait la grace de donner le Bapteme à deux bonnes femmes, dont l'une m'avoit appellé expres pour la baptifer le iour de la Purification : elles ont furvefcu vne année entiere à leur Bapteme, & comme elles ont efté fideles à leurs promeffes, & fréquenté la Priere & les Sacremens avec ferveur, ie ne doute point qu'elles n'aiët acrû le nombre des Predestinez dans le Ciel.

Vn Chrestien & vne Chrestienne de l'ancienne Eglife des Hurons m'ont auffi comblé de consolation, ayant efté témoins de la pureté de leur foy & de leurs mœurs, iufqu'à la mort, à laquelle ils fe font faintement difpofez par l'vfage des Sacremens de l'Eglife.

Lorfque ie commençay de faire icy [273] mes Catechifmes comme i'apprehendois de ne trouver perfonne qui me vouluft répondre en public, i'inſtruisis auparavant quelques enfans en particulier ; afin de m'en fervir pour inſtruire les autres par leur exemple, de la maniere dont il falloit répondre : mais ie fus bien furpris lorfque ie vis trois ou quatre femmes des plus âgées fe lever les premieres, & prevenir les enfans pour me répondre. Dés le premier iour nous y comptafmes quatre-vingts huit perfonnes, fans ceux qui écoutoient à la porte, & qui eftoient en grand

to his weakness, he learns by experience how true are these words of the Gospel: 'God is able of these stones to raise up children to Abraham,'—that is to say, to make Predestined souls from these hearts that are hard and impenetrable to his grace.

" I confess that it is a very heartfelt consolation [272] to me that we are at present surrounded by so many sepulchres of saints, in a place where, on my arrival, I had seen only graves of reprobates; and whereas this spectacle of the dead was the first sight that afflicted me when I arrived here, so it is now the thought that gives me most joy.

" The first Winter I spent in this Village, God by his grace permitted me to Baptize two good women, one of whom had summoned me on purpose to baptize her, on the day of the Purification. They lived a whole year after their Baptism; and, as they were faithful to their promises and frequented Prayers and the Sacraments with fervor, I doubt not they have been added to the number of the Predestined in Heaven.

" A Christian man and woman of the old Church of the Hurons also filled me with consolation, witnessing as I did the purity of their faith and of their morals up to the time of their deaths, for which they made pious preparation by employing the Sacraments of the Church.

" When I began to hold [273] my Catechisms here, fearing that I could not find any one who would be willing to answer me in public, I instructed some children in private, beforehand, in order to make use of them in teaching the others, by their example, the way in which answers must be given; but I was much surprised when I saw three or four of the

nombre. Vn iour ayant expliqué la creation du monde, & le nombre des années que nous comptons depuis son commencement iufqu'à nos temps, & pour le leur faire comprendre plus aifement, l'ayant marqué fur de petites pierres qui me fervoient comme de iettons; comme ie craignois que cela ne les embrouillaft & qu'ils ne puffent pas bien repeter cette fupputation, un guerrier fe leva tout d'un coup de fa place, & repeta fidelement ce que ie leur avois dit; mais il ne manqua pas de me demander comme en payement, [274] le prix que ie donne aux enfans lorfqu'ils répondent bien.

L'ay fortement combattu leurs fuperftitions, & particulièrement la Divinité du Songe, qui eft le principe de toutes leurs erreurs, & comme l'ame de leur Religion; i'ay cependant reconnu deux chofes en le combattant.

La premiere, que ce n'eft pas à proprement parler le Songe qu'ils adorent comme le Maiftre de leur vie, mais un certain des Genies qu'ils appellent Agatkonchoria, lefquels à ce qu'ils penfent leur parlent quelque fois dans le fommeil, & leur commandent d'observer exactement leurs fonges. Le principal de ces Genies eft Taronhiaouagon, qu'ils reconnoiffent comme une Divinité, & auquel ils obeiffent comme au grand Maiftre de leur vie: & lorfqu'ils parlent du fonge comme d'un Dieu, ils ne veulent pas dire autre chofe, finon que c'eft par luy qu'ils connoiffent les volonteze de Dieu; & ce qui eft neceffaire à la confervation de leur vie, & que l'accompliffement des chofes qu'ils ont veu en fonge, eft un moyen qui contribüé à l'eftabliffement [275] de leur fanté, & de leur fortune. Ils donnent auffi

oldest women rise first, and anticipate the children, in order to answer me. On the very first day, we counted eighty-eight persons there, besides those who listened at the door in large numbers. One day, when I had explained the creation of the world, and the number of years that we reckon from its beginning to our own times; and had, in order to give them a more ready comprehension of this number, designated it by means of some little stones that served me as counters,—while I was fearing that this exercise would confuse them, and that they would be unable to repeat the computation very well, a warrior suddenly arose from his place and repeated faithfully what I had said to them. But he failed not to ask from me, as if in payment, [274] the prize that I give to the children when they answer well.

“ I have strenuously opposed their superstitions, and especially the Divinity of Dreams, which is the source of all their errors, and the soul, as it were, of their Religion; and, while contending against it, I have in the mean time learned two things.

“ The first is, that it is not, properly speaking, the Dream that they worship as the Master of their lives, but a certain one of the Spirits called by them Agat-konchoria,—who, as they think, sometimes speak to them in sleep, and command them to obey their dreams exactly. The principal of these Spirits is Taronhiaouagon, whom they acknowledge as a Divinity, and obey as the great Master of their lives; and, when they speak of dreams as of a God, they mean nothing else than that it is by this means that they gain knowledge of the will of God, and of what is needful for the preservation of their lives, and

quelque fois ce même nom de Maître de leur vie, à l'objet de leur songe; par exemple à une peau d'ours, ou à une peau de cerf, & à d'autres choses semblables qu'ils auront veuës en dormant, parce qu'ils les envisagent comme des remèdes auxquels Dieu a attaché le bonheur d'une longue vie: & en effet ils ont un soin merveilleux de les conserver dans cette veuë: & lorsqu'ils sont malades ils s'en couvrent, ou ils les mettent auprès d'eux, pour se défendre contre les attaques du mal.

La seconde chose que j'ay reconnu en combattant l'obéissance qu'ils rendent à leurs songes, c'est que ne pouvant pas concevoir la manière dont l'ame opere durant le sommeil, lorsqu'elle leur représente des objets éloignez, & absens, ils se persuadent que l'ame quitte le corps lorsqu'il est endormy, & qu'elle va elle même chercher les objets en songe aux lieux où ils les voient, & qu'elle retourne dans son corps vers la fin de la nuit lorsque tous les songes se dissipent.

[276] Pour refuter des erreurs si grossières ie leur faisois trois fortes d'interrogations. 1. Ie leur demandois si le corps de ceux qui songeoient estoit mort, ou vivant. Il est vivant, me disoient-ils: C'est donc son ame, qui le fait vivre, leur repliquois-je: car si elle estoit sortie du corps, il seroit mort; & ainsi il n'est pas vray que l'ame quitte le corps dans le sommeil.

2. Dites-moy, leur disois-je, est-ce avec les yeux que nous voyons les choses qui se représentent à nous dans nos songes? comme par exemple un ennemi qui viendra m'attaquer; un amy que ie rencontreray dans le chemin, un cerf que ie poursuivray à la

that the doing of what they have seen in dreams is a means which contributes to the establishment [275] of their health and of their good fortune. Sometimes, too, they give this same name of 'Master of their lives' to the subject of their dream,—for example, to a bearskin or deerskin, and to other like objects that they have seen in their sleep, because they regard them as remedies to which God has attached the good fortune of a long life. And, in fact, they take marvelous pains to preserve these things, with this in view; and, when they are ill, they cover themselves with these, or put them near at hand, as a defense against the attacks of the disease.

“The second thing that I have discovered, while contending against the obedience that they render to their dreams, is that, as they are unable to conceive the manner in which the soul works during sleep, when it represents distant and absent objects to them, they become persuaded that it leaves the body when the latter is asleep, and itself goes in quest of these objects, during the dream, to the places where they see them,—returning into its body toward the end of the night, when all the dreams are dissipated.

[276] “To refute errors so gross, I was accustomed to put to them three kinds of questions. 1. I asked them whether the body of one who was dreaming was dead or alive. ‘It is alive,’ they would tell me. ‘Is it then its soul that makes it live,’ I would reply to them; ‘for, if it had left the body, the latter would be dead; and so it is not true that the soul quits the body during sleep.’

“2. ‘Tell me,’ I would say to them, ‘is it with the eyes that we see the things which are represented to us in our dreams,—as, for example, an

chasse? Ce ne peut estre avec les yeux que nous voyons pour lors, me disoient-ils: car durant le sommeil nos yeux sont fermez, & couverts de tenebres, ils ne voyent rien. C'est donc nostre ame, leur repliquois-je, qui nous fait voir pour lors, ce que nous voyons dans nos songes: & par consequent il faut qu'elle nous soit presente, & qu'elle soit dans nostre corps lorsque nous dormons, de mesme que nos yeux [277] sont à nostre teste, & dans leur place ordinaire, lorsque par leur moyen nous voyons les objets qui se presentent à nous durant le iour.

3. Ma troisième interrogation estoit celle-cy. Si l'ame sort du corps durant le sommeil, où va-t-elle? va-t-elle en guerre dans le pais ennemy? va-t-elle à la chasse dans les forests? que fait-elle durant son absence? avez-vous iamais trouvé à vostre réveil, ou une chevelure de vos ennemis qu'elle ait mise entre vos mains, & qu'elle vous eust apportée de cette guerre? ou un ours sur vostre natte, qu'elle vous eust tué à cette chasse pendant vostre sommeil. Souvent en mesme temps ie me vois & en France, au delà de la mer, & icy parmy vous: mon ame est-elle en mesme temps, & icy, & en France?

Ils n'avoient point de repartie à ces demandes, & ils demeuroient convaincus de leurs erreurs.

Il n'est pas si facile de leur faire comprendre la maniere dont se forment les Songes, & comme les images de ce que nous voyons par les sens, s'impriment [278] dans nostre imagination, & se representent à nostre esprit pendant le sommeil. J'ay tâché toutefois de leur expliquer ces choses-là d'une maniere assez sensible, en comparant l'ame lorsqu'elle se souvient hors du sommeil des choses passées & éloignées,

enemy who will come and attack me, a friend whom I shall meet on my way, or a stag that I shall pursue in hunting?' 'It cannot be with the eyes that we see then,' they would say to me; 'for during sleep our eyes are closed and covered with darkness, and see nothing.' 'Then it is our soul,' I returned, 'which makes us see at such times what we see in our dreams; and consequently it must be present with us and must be in our body when we are sleeping, just as our eyes [277] are in our heads and in their ordinary places when, by their means, we see the objects that present themselves to us during the day.'

"3. My third question was this: 'If the soul leave the body during sleep, whither does it go? Does it go to war in the enemy's country? Does it go out hunting in the forests? What does it do during its absence? Have you ever found, at waking, either a scalp of one of your enemies which your soul has put in your hands, after bringing it to you from that war; or a bear on your mat, which it has killed for you in that hunting expedition, during your sleep? I often see myself at the same time in France, beyond the sea, and here among you. Is my soul at the same time both here and in France?'

"They had no answer to these questions and were left convicted of their errors.

"It is not so easy to make them understand the way in which Dreams are formed, and how the images of what we perceive through the senses are impressed [278] upon our imaginations, and are represented to our minds during sleep. I have, however, tried to explain these things to them in a manner that should be fairly intelligible, by comparing

avec elle-mefme, lorsqu'elle fe les represente dans le fommeil. Vous fçavez bien, leur difois-ie, que noftre ame fe reffouvient durant le iour de ce qui s'eft paffé depuis long-temps, & dans les lieux fort éloignez de nous. N'est-il pas vray que presentement elle vous represente le païs des Andastogués & des Outaotiaks, Quebec & Montreal, à ceux de vous autres qui y ont esté comme si vous y estiez maintenant? Vostre ame n'est pas fortie hors de vostre corps pour y aller, car vous estes encore en vie; & elle n'a point paffé pour cela la grande Riviere, & n'a point fait aucun voyage. La mefme chose arrive durant les songes de la nuit: Mais encore, leur difois-ie, pourquoy la representation des obiets qui se fait dans noftre ame pendant le fommeil, feroit-elle pluftoft le Maiftre de nos vies, que l'image des [279] mefmes obiets qui se depeint dans la mefme ame hors le fommeil? car ce qui s'appelle un fouvenir durant le iour, on le nomme un fonge pendant la nuit.

Ie leur demandois en fuite si les enfans qui font encore dans le ventre de leur mere n'avoient pas quelqu'un qui fust Maiftre de leur vie. Oüy, difoient-ils. Or il n'est pas poffible que ce foit le Songe, leur difois-ie: car ils ne peuvent pas encore en avoir: en effet à quoy songeroient-ils? à des cousteaux? à des haches? à des épées, & à des choses femblables? Ils n'en ont iamais veu. Ce n'est donc pas le Songe qui est le Maiftre de leur vie avant leur naiffance, ny mefme long temps apres qu'ils font venus au monde, puisqu'ils font plusieurs années avant que d'avoir aucun fonge? il faut donc qu'ils ayent un autre Maiftre de leur vie, & un autre Dieu que le Songe durant tout ce temps-là? Mais lors-

the soul, when it recalls past and distant events out of sleep, with itself when it represents these things to itself in sleep. 'You well know,' I said to them, 'that our souls remember, during the day, what has happened for a long time previously, and in places far distant from us. Is it not true that at this moment they represent the country of the Andastogués and that of the Outaouaks, or Quebec and Montreal, to those of you who have been there, as if you were there now? Your souls have not left your bodies to go to those places, for you are still alive; nor have they crossed the great River for this purpose, or made any journey whatever. The same thing occurs during the dreams of night. But still,' I said to them, 'why should the representation of objects which takes place in our souls during sleep be the Master of our lives, rather than the image of the [279] same objects which is depicted in the same soul out of sleep? For what is called a remembrance during the day, is named a dream during the night.'

"I used to ask them then whether the children that are still in their mothers' wombs had not some one who was the Master of their lives. 'Yes,' they would say. 'Now it is not possible that that should be Dreams,' said I to them; 'for they cannot yet have any. In fact, of what should they dream? Of knives, hatchets, javelins, and like objects? They have never seen any. Dreams, then, are not the Masters of their lives before their birth, nor even for a long time after they are come into the world, since they pass several years before having any. They must, therefore, have another Master of their lives, and some other God than Dreams, during all that time. But when they begin to dream for the first

qu'ils commencent de fonger la premiere fois, leur fonge ne peut faire en forte que celui qui estoit auparavant le Maistre de leur vie, cesse de l'estre: ils ne sçauroient le degrader, ny luy oster cette qualité [280] & ce pouvoir qu'il avoit sur cet enfant, avant qu'il eust des songes. Il continuë donc de l'estre comme auparavant: & ainsi il est leur Maistre avant leur naissance, & quand ils ne songent pas encore: il est leur Maistre apres leur naissance, & quand ils songent: il l'est également au temps de leur jeunesse, & de leur vieillesse, & enfin iusques à leur mort, & mesme apres leur mort: & sçachez que ce Maistre dont le pouvoir est immuable & eternal, est le Dieu que nous adorons, qui nous recompense, ou qui nous punit selon nos merites. Ce n'est pas le fonge, qui souvent comme vous experimentez tous les iours, ne vous ordonne que des choses impies & déraisonnables, & qui vous a trompé cent fois en vostre vie. Ces Barbares montrent qu'ils sont capables d'écouter la raison, & de penetrer ses lumieres dans toute leur pureté: car quelques-uns des plus éclairez avoient qu'ils estoient convaincus de ce que je leur disois, & qu'ils revenoient de la vanité de leurs songes.

Les pensées de tous ces peuples ne les portent qu'à la chasse, ou à la guerre: [281] Ce ne font parmy eux que partis de vingt, de trente, de cinquante hommes; de cent, & quelque fois de deux cens; rarement ils vont iusqu'à mille dans vne seule troupe: & ces brigades se partagent pour aller en queste; les uns des hommes, & les autres des bestes: ils font la guerre plustost en voleurs, qu'en soldats: & leurs expeditions se font plustost par des surprises, que par des iustes batailles. Ils mettent toute leur gloire à

time, their dreaming cannot so order matters that he who was previously the Master of their lives ceases to be so; they would not know how to degrade him or take from him that quality, [280] and that power which he had over them before they had any dreams. He continues, then, to be what he was before; and thus he is their Master before their birth, and when they do not yet dream; he is their Master after their birth, and when they dream; he is so equally in the time of their youth and in that of their old age; and, finally, until their deaths, and even after death. Know also that this Master, whose power is immovable and eternal, is the God whom we worship, who rewards us or punishes us according to our deserts. He is not the dream,—which often, as you learn by experience every day, demands from you naught but impious and unreasonable things, and has deceived you a hundred times in your lives.’ These Barbarians show that they are capable of listening to reason, and of entering its light in all its purity; for some of the more enlightened ones acknowledge that they were convinced by what I said to them, and that they were recovering from the vain worship of their dreams.

“ The ideas of all these tribes prompt them to the pursuit of nothing but hunting and warfare. [281] Among them are seen only parties of twenty, thirty, or fifty men,—of a hundred, and sometimes of two hundred; rarely do they go to the number of a thousand in a single band. These bands are divided, to go some in quest of men, and others of beasts; they make war more like highwaymen than like soldiers; and their expeditions are made rather by means of surprises than by regular battles. They

revenir accompagnez de captifs, d'hommes, de femmes & d'enfans: ou chargez des chevelures de ceux qu'ils ont tuez dans le combat.

Au reste on peut dire qu'il n'y a rien de plus contraire à nos Missions, que les victoires qu'ils emportent sur leurs ennemis, parce qu'elles les rendent insolens, & qu'il n'est rien de plus fouhaitable pour l'avancement du Christianisme en ce païs, que l'humiliation de ces esprits qui ne respirent que le sang & le carnage; qui font gloire de tuer & de brûler des hommes, & dont le cœur brutal & emporté à des oppositions si formelles au cœur doux & humble de IESVS-CHRIST.

[282] Nous avons passé l'hyver dernier assez paisiblement, & hors de la frayeur où nous iettent pour l'ordinaire les entreprises de Gandaotogué, qui étant ennemy de cette Nation, avoit envoyé dès l'automne un Ambassadeur avec trois colliers de porcelaine, pour traiter de paix. Il a été jusqu'au mois de Mars attendant toujours réponse pour s'en retourner. Mais ceux d'Onnontagué étant allez en guerre cet hyver vers Andaotogué, & en ayant amené huit ou neuf prisonniers, en presenterent deux aux Habitans d'Oïogouïen, avec quarante colliers, pour les porter à continuer la guerre contre l'Andaotogué. En suite dequoy l'on cassa la teste à ce mal-heureux Ambassadeur, qu'on retenoit depuis cinq ou six mois, & qui croyoit être à la veille de son depart. Son corps fut brûlé apres sa mort, & un de ses nepveux qui l'avoit accompagné, receut le mesme traitement de ces Barbares qui ne s'embarassent guere du droit des gens; & qui n'ont point de foy, qu'autant qu'il est de leur interest de la garder. Nous pouvons dire que nous

rest all their glory in coming home accompanied by captives,—men, women, and children,—or loaded with the scalps of those whom they have killed in combat.

“ It may further be said that there is nothing more inimical to our Missions than the victories that these peoples gain over their enemies, because by these victories they are made insolent; while there is nothing more desirable for the advancement of Christianity in this country than the humiliation of these spirits,—breathing, as they do, only blood and carnage; making it their glory to kill and burn people; and their brutal and passionate hearts offering such positive opposition to the gentle and humble spirit of JESUS CHRIST.

[282] “ We spent last winter in tolerable peace, and without the fear into which we are usually thrown by the enterprises of Gandastogu , who, being hostile to this Nation, had sent an Ambassador in the autumn, with three porcelain collars, to treat for peace. He waited until the month of March for an answer, in order that he might go back; but the men of Onnontagu  had gone out on the war-path, last winter, toward Andastogu ; they brought home eight or nine prisoners, of whom they presented two to the Inhabitants of Oiogouen, with forty collars, to induce them to continue the war against Andastogu . Consequently they broke this unlucky Ambassador's head, after they had detained him five or six months, when he thought that he was on the eve of his departure. His body was burned after his death; and one of his nephews, who had accompanied him, received the same treatment from these Barbarians,—who trouble themselves but little with international

fommes parmy eux comme de perpetuelles [283] victimes, puis qu'il n'est point de iour où nous ne foyons en danger d'estre maffacrez: Mais c'est aussi ce qui fait le comble de nostre ioye, & le motif de nos plus pures consolations.

law, and do not keep faith except so far as it is to their interest to do so. We can say that in their midst we are like perpetual [283] victims, since there is not a day on which we are not in danger of being murdered; but it is that, too, which constitutes our crowning joy, and is the cause of our purest consolations."

CHAPITRE IX.

DE LA MISSION DE SAINT MICHEL À TSONNONTOUËN.

LE Pere Fremin superieur des Missions Iroquoises, a pris pour son partage le soin particulier de cette Mission de saint Michel qui a quatre Bourgs: l'un desquels il a confié au Pere Garnier son compagnon, & s'est reservé pour luy la conduite des trois autres. Nous sçaurons l'estat de cette Mission par les lettres qu'il en a écrit au R. Pere le Mercier superieur des Missions de la Nouvelle France.

LETTRE DU PERE FREMIN.

Nos Missions Iroquoises firent l'année dernière 1669. des progrez fort [284] considerables. Nous y commençâmes à prescher l'Evangile à Tsonnontoüen, où il y a plus de monde que dans les quatres autres Nations d'Iroquois Inferieurs.

Lors que i'arivay icy sur la fin de l'année 1668. i'y fus tres-bien receu: mais vne espece de contagion estant survenuë en mesme temps, desola à tel point tout le païs, que toute mon occupation fut de visiter incessamment les cabanes, pour instruire & pour baptiser les malades qui estoient à l'extremité. Il plut à Dieu de benir mes petits travaux, de sorte qu'en peu de mois ie baptisay plus de six vingt personnes, presque toutes adultes, dont plus de quatre-vingt dix moururent un moment apres le Baptesme. Mais comme i'estois seul, & que ie ne pouvois estre en

CHAPTER IX.

OF THE MISSION OF SAINT MICHEL AT TSONNONTOUEN.

FATHER Fremin, superior of the Iroquois Missions, has taken for his share the especial charge of this Mission of saint Michel, which has four Villages, one of which he has entrusted to Father Garnier, his companion, reserving for himself the management of the three others. We shall learn the condition of this Mission from the letters which he has written about them to the Reverend Father le Mercier, superior of the Missions of New France.

LETTER FROM FATHER FREMIN.

OUR Iroquois Missions made, during the past year, 1669, very considerable progress. [284] We began the preaching of the Gospel there at Tsonnontouen, where there are more people than in the four other Lower Iroquois Nations.

When I arrived here, toward the end of the year 1668, I was very well received; but a kind of contagion, supervening at the same time, ravaged the whole country to such an extent that my entire occupation was to visit the cabins constantly, for the purpose of instructing and baptizing the sick who were at the point of death. It pleased God to bless my little labors, so that in a few months I baptized more than six-score persons, nearly all adults, of whom more than ninety died immediately after Baptism.

mesme temps en plusieurs lieux, plus de cent cinquante moururent en des cartiers fort éloignez d'icy, où ils estoient occupez, les vns à la pèche, & les autres à la chasse.

Vne necessité si preffante m'obligea de demander du secours, & de prier le Pere Garnier qui estoit à Onnontagué, de venir m'aider au plûst; mais à son arrivée [285] le mal estoit déjà cessé: ainsi n'ayant plus d'occupation aupres des malades, nous commençâmes d'annoncer l'Evangile à ce peuple, qui n'avoit iamais entendu parler de IESVS-CHRIST: & pour le faire avec plus de succez en divers cartiers, le Pere Garnier prit le soin du Bourg nommé Gandachiragou, où en peu de temps il bastit une Chapelle qui est tres-commode, & où l'on vient de tous costez à l'instruction.

Pour moy le vingt-septième Septembre 1669. i'entray dans le Bourg qu'on nomme Gandougaraé. I'y fus receu avec toutes les marques d'une ioye publique. Il y avoit déjà long-temps qu'on m'y attendoit avec impatience.

Ce Bourg est composé des débris de trois Nations differentes; qui ayant esté autresfois détruites par l'Iroquois, furent obligées de se rendre à la discretion du vainqueur, & de venir s'établir dans son païs. La premiere Nation s'appelle Onnontioga; la seconde, les Neutres; & la troisième les Hurons. Les deux premieres n'ont quasi point veu d'Europeens, ny entendu iamais parler du vray Dieu. Pour [286] la troisième, c'est comme un ramas de plusieurs Bourgades des Hurons, qui ont tous esté instruits dans la Foy, & dont plusieurs ont esté baptisez par nos Peres, avant que cette Nation florissante fust destruite par les armes de l'Iroquois.

But as I was alone, and as I could not be in several places at the same time, more than a hundred and fifty died in places very far distant from here, where they were engaged, some in fishing and others in hunting.

So pressing a necessity obliged me to ask for aid, and to beg Father Garnier, who was at Onnontagué, to come and help me as soon as possible; but, when he arrived, [285] the distemper had already ceased. Accordingly, having no further occupation with the sick, we began to proclaim the Gospel to these people, who had never heard of JESUS CHRIST; and, in order to do it with the greater success in different places, Father Garnier took charge of the Village named Gandachiragou. There, in a short time, he built a Chapel, which is very convenient, and to which people come from all directions for instruction.

As for me, on the twenty-seventh of September, 1669, I entered the Village named Gandougarée, where I was received with all the marks of public joy. For a long time I had been expected there with impatience.

This Village is composed of the remnants of three different Nations which were formerly overthrown by the Iroquois, obliged to surrender at the discretion of the conqueror, and to come and settle in his country. The first Nation is called Onnontioga, the second the Neutrals, and the third the Hurons.² The first two have seen scarcely any Europeans, nor have they ever heard of the true God. As for [286] the third, it is a sort of conglomerate of several Villages of the Hurons, all of whom were instructed in the Faith, and a number baptized by our Fathers,

Pendant qu'on me batiffoit une Chapelle, ie commençay de visiter les cabannes, pour connoître le monde, & principalement pour chercher les brebis égarées de l'ancienne Eglise des Hurons, & tâcher de les ramener au bercail de IESVS-CHRIST. Ces bonnes gens estoient ravis de me voir, & d'entendre parler de la Foy. Il n'estoit pas possible de satisfaire pleinement l'ardent desir qu'ils en avoient. Les uns me disoient que ce n'estoit pas assez de les faire prier Dieu, une fois par iour; les autres se plaignoient que i'employois trop peu de temps pour leur parler de Nostre Seigneur & du Paradis; quelques-uns mesme me faisoient comme des reproches de ce que ie leur en preferois d'autres, & que ie ne les visitois que les derniers. Enfin ces pauvres ames estoient si affamées & alterées de la iustice & de [287] leur salut, que i'eus de la peine à les contenter, en leur faisant esperer que du moment que la Chapelle seroit achevée, ils y trouveroient tous de quoy satisfaire leurs bons desirs.

Ma visite estant achevée, ie trouuay environ quarante Chrestiens adultes, qui avoient conservé tout ensemble & la priere, & la Foy; qui n'avoient point de part aux defordres du païs, & qui vivoient dans toute la pureté du Christianisme; & tout le reste de la Nation Huronne me témoigna un si grand empressement pour le saint Baptême, & i'ay remarqué en eux une assiduité si exacte & si constante à la priere, publique & particuliere, que j'espere qu'ils feront tous de tres-bons Chrestiens. Vne fidelité & une constance dans la Foy aussi invincible que celle des Hurons de ce païs, ne servira-t-elle pas au iour du Jugement à condamner la lâcheté & la corruption des

before that flourishing Nation was overthrown by the arms of the Iroquois.

While my Chapel was being built, I began to visit the cabins, for the purpose of becoming acquainted with the people,—and, especially, that I might seek out the sheep that had strayed from the ancient Church of the Hurons, and try to lead them back again into the fold of JESUS CHRIST. These good people were delighted to see me, and to hear about the Faith; and it was impossible to satisfy fully their ardent desire in this direction. Some of them told me that it was not enough to have them pray to God once a day; others complained that I spent too little time in speaking to them about Our Lord and Paradise; and some even reproached me, as it were, with preferring others to them, and with only visiting them the last. In short, these poor souls did so hunger and thirst after righteousness and [287] their salvation, that I had difficulty in contenting them with the hope that, the moment the Chapel was completed, they would all find there the means to satisfy their pious desires.

When I had made my round of visits, I found that about forty adult Christians had preserved both the observance of prayer and the Faith, took no part in the immorality of the country, and lived in all the purity of Christianity. All the rest, too, of the Huron Nation showed me so great an eagerness for holy Baptism, and I observed in them so exact and constant assiduity in prayer, both public and private, that I hope that they all will be very good Christians. Will not so invincible a constancy in the Faith as that of the Hurons of this country serve, on the day of Judgment, to bring condemnation on the

Chrestiens de l'Europe. Ces Barbares qui ne faisoient que de naître dans le Christianisme, lorsque les Iroquois les obligerent par la force de leurs armes de prendre party parmy [288] eux, ont neantmoins conservé si long-temps la pureté de leur Foy, au milieu de la corruption d'un peuple abandonné à toutes fortes de vices & de superstitions: & à peine estoient-ils imbus des premiers principes de la Religion Chrestienne, qu'ils se virent transportez comme dans le séjour des defordres & des abominations; & cependant tout destitués qu'ils estoient de l'assistance de leurs Pasteurs, sans avoir ny Predicateurs pour les fortifier dans la Foy, ny Confesseurs pour les reconcilier avec Dieu, ny aucun des secours extérieurs, dont l'Europe est si puissamment assistée; vivre avec une fidélité dans leurs prieres, une innocence dans leurs mœurs, une ardeur pour leur salut égale à celle des premiers Chrestiens: n'est-ce pas dequoy confondre un iour la foiblesse & l'infidélité de tant de Catholiques qui se corrompent & se perdent iufques dans les sources mesmes de la pureté & du salut?

Pour les Onnontioga, Tfonnontouïens & Neutres, comme ils n'ont point presque veu d'Europeans, ny iamaïs entendu parler de la Foy, c'est dequoy occuper [289] tout le zele d'un Missionnaire, qui n'aura pas peu de peine à défricher & à cultiver une terre que le Demon possède depuis tant de siècles.

La Chapelle estant achevée, les Hurons y venoient prier Dieu avec une grande ferveur; & les Dimanches elle en estoit toute pleine. Le leur disoit la sainte Messe, & ils y assistoient avec un respect & une devotion qui me charmoit, & qui ravissoit tout le Ciel. Le plus ancien me servoit de Catechiste: &

laxity and corruption of the Christians of Europe? These Barbarians—who were only being born in Christianity when the Iroquois compelled them, by force of arms, to espouse their interests—[288] have nevertheless preserved the purity of their Faith all this time, in the midst of the corruption of a people abandoned to all sorts of vices and superstitions. Scarcely were they imbued with the first principles of the Christian Religion, when they saw themselves transported into the very abode as it were of disorderly habits and abominations. And yet,—although wholly deprived of the assistance of their Pastors, having neither Preachers to strengthen them in the Faith, nor Confessors to reconcile them with God, nor any of the external aids whereby Europe is so mightily succored,—that they should have lived in a fidelity to their prayers, an innocence in their morals, and an ardor for their salvation, equal to that of the first Christians—is not that enough to put to confusion, some day, the weakness and infidelity of so many Catholics, who are corrupted and ruined even at the very fountain-heads of purity and salvation?

As for the Onnontioga, Tsonnontouens, and Neutrals, as they have scarcely seen any Europeans, and have never heard of the Faith, there is work to engage [289] all the zeal of a Missionary, who will have no little difficulty in clearing and tilling a field that the Demon has occupied for so many centuries.

The Chapel being finished, the Hurons came to pray to God there with great fervor; and on Sundays it was quite filled by them. I said holy Mass for them, and they assisted with a respect and devotion that charmed me and delighted all Heaven. The eldest of these Christians served me as Cate-

comme il ſçavoit bien les prieres, il les prononçoit d'une voix haute & diſtincte, pour eſtre entendu & ſuiui de tous les autres, & cette ferveur des Hurons paſſa meſme iuſqu'à leurs enfans. On voyoit ces petits Sauvages engager ceux des autres Nations à les accompagner dans la Chapelle pour y prier avec eux. Ce qui obligeoit leurs peres & leurs meres de venir voir ce qu'ils y faiſoient, & de ſuivre quelquefois leur exemple, pour n'avoir pas la confuſion d'eſtre vaincus.

Ce que i'ay le plus admiré dans ceux des Hurons qui ſont Chreſtiens depuis pluſieurs années, c'eſt la profeſſion publique [290] qu'ils ont ſouvent faite de leur Foy: ce qui eſt plus difficile que l'on ne peut croire, parmy un peuple tout infidele & tout Barbare; ſans rougir de l'Evangile, ny craindre les injures & les moqueries des Payens: & les autres Nations eſtoient ſi bien convaincuës de la fermeté qu'ils faiſoient paroître dans leur Foy, qu'elles ne les appelloient plus que les Croyans & les Fideles; & deux entre tous les autres s'eſtoient acquis dans tout le païs une ſi haute reputation de vertu, que tout le monde avoit de la veneration pour eux.

L'un ſe nomme Iacques Atondo, & l'autre François Teoronhiongo. Le premier eſt preſque dans une oraïſon continuelle, & ne parle ordinairement que de Dieu aux Chreſtiens & aux Infideles. Il eſt tres-exact à obſerver tous les Commandemens de Dieu. Si vous ſçaviez, leur dit-il, ce que c'eſt que la Priere, & combien elle eſt puïſſante pour nous rendre heureux, vous voudriez tous prier Dieu inceſſamment. Vous eſtes ſi ponctuels à faire tout ce que vos ſonges vous ordonnent; vous n'épargnez ny

chist; and, as he knew the prayers well, he pronounced them in a loud, clear voice, so as to be heard and followed by all the rest. This fervor of the Hurons passed even to their children, and these little Savages were seen persuading the children of the other Nations to accompany them into the Chapel, in order to pray with them there,—a proceeding which obliged their fathers and mothers to come and see what they were doing, and sometimes to follow their example, in order not to be put to confusion by being outdone.

What I have most admired in those Hurons who have been Christians for several years is the public profession [290] which they often made of their Faith, without blushing for the Gospel, or fearing the insults and mockery of the Pagans—a course which, among an entirely infidel and Barbarous people, is more difficult than can be believed. The other Nations were so well convinced of the firmness which they manifested in their Faith that they no longer called them by any other name than “the Believers” and “the Faithful;” and, among them all, two men had gained for themselves so high a reputation for virtue throughout the country, that every one felt a veneration for them.

The name of one is Jacques Atondo, and of the other François Teoronhiongo. The former lives in almost continual prayer, and ordinarily speaks only of God, to both Christians and Infidels. He is very exact in observing all of God’s Commandments. “If you knew,” he says to them, “what Prayer is, and how powerful it is in making you happy, you would all choose to pray to God without ceasing. You are so punctual in doing all that your dreams

festins, [291] ny prefens, ny depense aucune pour vous les rendre favorables, & pour en obtenir un heureux succez dans la pèche, dans la chasse & dans la guerre, & pour pouvoir vivre long temps: & cependant vous voyez bien que vous estes dans la pauvreté & dans la misere, que les maladies, & l'ennemy vous enleve tant de monde tous les iours. Pour moy, ie prie le Maistre du Ciel & de la terre, & le souverain Seigneur de nos vies, & il me donne une santé forte & vigoureuse dans un âge fort avancé: ie prens ordinairement plus de poisson que vous n'en prenez, ie suis par sa grace plus accommodé que vous n'estes; & ce qui me comble de ioye, est que quand ie viendray à mourir, j'espère que ie feray heureux durant toute une eternité; & vous autres vous ne ferez que changer les maux d'une vie miserable en des tourmens & des feux eternels.

Le second qui s'appelle François Tehoronhiongo, & qui a esté autre fois hoste du feu Pere le Moyne, c'est un vieillard d'une Foy éprouvée, & n'a iamais passé un seul iour depuis vingt sept [292] ans sans faire ses prieres. Il a instruit dans la Foy sa femme & ses enfans, & a rendu sa famille toute sainte. Or comme il est sçavant dans nos mysteres & qu'il sçait quantité d'histoires du Nouveau Testament, son plus grand plaisir est d'en discourir en toutes rencontres, avec les Chrestiens & les Payens: de sorte que quand l'Evangile n'auroit iamais esté publiée en ce país par les Missionnaires, luy seul en avoit assez parlé pour iustifier au iour du Jugement la conduite de Dieu sur le salut de tous les hommes.

Il m'a dit plusieurs fois que depuis vingt ans qu'il avoit esté separé de nos Peres, il ne s'est quasi passé

order you to do; you spare neither feasts [291] nor presents, nor any expense, to make them favorable to you, and obtain from them good success in fishing, hunting, and war, and long lives for yourselves; and yet you see clearly that you are in poverty and misery, and that diseases and the enemy sweep off so many of your people every day. As for me, I pray to the Master of Heaven and earth, the sovereign Lord of our lives, and he gives me strong and vigorous health at a very advanced age. I usually catch more fish than you do; I am, by his grace, more favored than you are; and what fills me with joy is that when I come to die, I hope to be happy throughout all eternity,—while you people, you will simply exchange the woes of a wretched life for the torments and fires of eternity."

The second, called François Tehoronhiongo, who was formerly the host of the late Father le Moyne, is an old man of tried Faith, and has never passed a single day during twenty-seven [292] years without saying his prayers. He has instructed his wife and children in the Faith, and has made his whole family pious. Now, as he is well versed in our doctrines, and knows many stories from the New Testament, his greatest pleasure is to talk about them on all occasions with Christians and with Pagans; so that if the Gospel had never been proclaimed in this country by the Missionaries, he alone would have said enough about it to justify God's conduct on the day of Judgment, concerning the salvation of all men.

He has told me several times that, during the twenty years that he was separated from our Fathers, he passed hardly a single day without

aucun iour, qu'il n'ait demandé instamment à Nostre Seigneur la grace de ne pas mourir sans s'estre auparavant confessé, & sans avoir prié Dieu avec quelqu'un des Missionnaires. Ah mon Dieu, luy disoit-il, vous avez tant d'indulgence pour moy, vous m'avez déjà accordé tant de graces; me refuserez-vous celle que ie vous demande presentement? Seray-ie si malheureux que de mourir sans me confesser? M'avez-vous appelé au Christianisme, [293] pour me laisser finir ma vie sans participer à ses saints mysteres? La fragilité de l'homme est si grande, & il a un penchant si naturel au peché, que i'ay grand fuiet de craindre d'estre criminel devant vous, & digne d'une mort eternelle, & que me servira donc d'avoir esté baptisé, de vous avoir prié, si ie suis assez malheureux pour estre un iour damné? Non, non, mon Dieu, i'espere cette grace de vostre bonté. Vous estes tout-puissant, quand vous le voudrez nos Peres viendront icy pour nous instruire: & i'espere de vostre misericorde que ie ne finiray pas ma vie, que ie n'aye eu le bien de recevoir les Sacremens. Je ne doute point que des prieres si saintes n'ayent contribué beaucoup à l'establissement de cette Mission. Lorsqu'il eût appris mon arrivée, la premiere chose qu'il me dit fut, Enfin Dieu m'a exaucé, Confessé moy.

Vne autre fois que ie m'entretenois avec luy de ses parens defunts; Pourquoi les regreterois-ie, me dit-il? ma mere est morte aussi-tost apres avoir receu le Baptême. Quasi tous mes plus [294] proches ont rendu l'ame entre les mains des Peres qui les avoient fait Chrestiens: ils sont tous heureux en Paradis; & i'espere bien-tost les aller trouver. Le plus grand deplaisir que i'aye eu en ma vie, m'adjousta-t il, en

earnestly beseeching Our Lord to grant that he might not die without having first confessed and prayed to God with some one of the Missionaries. "Ah, my God," he would say to him, "you have so much indulgence for me; you have already granted me so many favors! Will you refuse me that which I now ask of you? Shall I be so unfortunate as to die without confession? Have you called me to Christianity [293] to let me end my life without participating in its holy mysteries? So great is the frailty of man, and so natural a tendency has he to sin, that I have great cause to fear being criminal in your sight, and worthy of an eternal death; and then what will it avail me to have been baptized and to have prayed to you, if I am so unfortunate as one day to be damned? No, no, my God, I hope for this grace from your goodness. You are all-powerful; when it shall be your will, our Fathers will come here to instruct us; and I hope from your mercy that I shall not end my life until I have had the good fortune to receive the Sacraments." I doubt not that such holy prayers contributed much to the establishment of this Mission. When he had learned of my arrival, the first thing he said to me was, "At last God has heard my prayer; hear my Confession."

At another time, when I was talking with him about his deceased relatives, he said to me: "Why should I mourn them? My mother died immediately after receiving Baptism. Almost all my [294] nearest of kin expired in the arms of the Fathers who had made them Christians; they are all happy in Paradise, and I hope soon to go and find them. The greatest grief I have had in my life," he continued with a sigh, "is that one of my children

foupirant: est qu'un de mes enfans est mort depuis quelques années sans pouvoir se confesser: il estoit âgé de trente-ans, il avoit assez mal vécu, quelques peines que j'eusse prises pour le rendre homme de bien, il méprisoit également la loy de Dieu & les avertissemens de son pere: & ce qui m'afflige cruellement, c'est qu'il est mort en si mauvais estat, sans pouvoir se reconcilier avec Dieu par la Confession. Je n'ay plus maintenant qu'un enfant au monde, qui est presentement en guerre; si Dieu en dispose, je n'auray pas beaucoup de peine à m'en consoler, puisque tu l'as confessé avant son depart.

Ce que je vas dire fera voir quelle idée nos Sauvages ont du Paradis, lorsqu'ils ne sont pas encore tout à fait instruits de nos mysteres.

Je baptisay l'an passé une ieune femme [295] des plus considerables de Tsonnontouën, qui mourut un iour apres son baptême. La mere ne pouvoit pas se consoler de cette perte, car nos Barbares aiment extraordinairement leurs enfans: & comme je tâchois de charmer sa douleur en luy representant le bonheur infini dont jouissoit dans le Ciel sa fille; elle me dit assez naïvement: Tu ne la connoissois pas; elle estoit icy la Maistresse, & commandoit à plus de vingt esclaves qui sont encore avec moy: elle ne sçavoit ce que c'estoit que d'aller à la forest pour en apporter du bois, ou à la Riviere pour y puisser de l'eau: elle ne pouvoit se donner le soin de tout ce qui regarde le ménage. Or je ne doute point qu'estant maintenât seule de nostre famille en Paradis, elle n'ait bien de la peine à s'y accoustumer: car elle fera obligée de faire elle mesme sa cuisine, d'aller au bois & à l'eau, de tout faire de ses propres mains pour s'aprester à

died some years ago without being able to make his confession. He was thirty years old and had lived a rather bad life; however hard I tried to make him a good man, he despised equally the law of God and the admonitions of his father; and what cruelly afflicts me is, that he died in so bad a condition without being able to make his peace with God by Confession. I have now only one child left in the world, and he is at present gone to war. If God take him from me, I shall console myself for the loss without very great difficulty, since thou didst hear his confession before his departure."

What I am going to relate will show what idea our Savages have of Paradise, when they are not yet thoroughly instructed in our mysteries.

Last year, I baptized a young woman [295] of the more influential class of Tsonnontouen, who died a day after her baptism. The mother could not be comforted for this loss, our Barbarians being extraordinarily fond of their children; and when I tried to soothe her sorrow by representing to her the infinite happiness which her daughter was enjoying in Heaven, she said to me with considerable naïveté: "Thou didst not know her. She was Mistress here and commanded more than twenty slaves, who are still with me; she knew not what it was to go to the forest to get wood, or to the River to draw water; she could not take upon herself the care of all that has to do with domestic duties. Now I have no doubt that, being at present the only one of our family in Paradise, she has great difficulty in getting used to it; for she will be obliged to do her own cooking, to go for wood and water, and to do everything with her own hands in the preparation of her

boire & à manger: en verité n'est-elle pas bien digne de compaffion, de n'avoir perfonne qui la puiffe fervir en ce lieu là? tu vois icy une de mes efclaves qui eft malade; Je te prie de la bien inftruire, [296] & de la mettre dans le chemin du Ciel, afin qu'elle ne s'en écarte pas, & qu'elle aille demeurer avec ma fille pour la foulager dans toutes les affaires de fon ménage. Je me fervy de cette occafion, & de la fimplicité de cette femme, pour inftruire cette efclave malade: Je luy parlay, je la trouvay toute difpofée à m'écouter: Je l'exhortay, je l'inftruifis, elle ouvrit les yeux à la verité, me demanda le Baptefme, que je ne pû luy refufer la croyant en danger de mourir. Mais Dieu en difpofa autrement; car fa fanté fut rétablie quelque temps après, & prefentement elle s'aquite des devoirs d'une bonne Chreftienne. Je m'appliquay en fuitte à inftruire la maiftrefle, & luy ayant infenfiblement ofté l'idée baffe & groffiere qu'elle avoit du Paradis, pour luy former une image plus juſte & plus digne de cette fupreme felicité; elle m'affura qu'il n'y avoit rien au monde qu'elle ne voulût faire pour y arriver; qu'elle eftoit refoluë d'aller joindre fa fille pour demeurer éternellement avec elle dans ce fejour bien-heureux; & depuis ce temps la elle a toujours eu beaucoup de fidelité [297] pour la priere, & d'affiduité pour l'inſtruction: elle a meſme le foin de faire inftruire & prier Dieu tous ſes efclaves; & en elle feule on peut dire qu'on a gagné à Dieu plus de vingt perſonnes.

Depuis fix mois que je fuis icy, j'ay baptifay vingt ou vingt-cinq Sauvages, il y en a encore dix ou douze Adultes, qui ſe difpoſent à ce Sacrement.

Comme on n'a eu icy depuis long-temps de recolte

food and drink. Indeed, is she not to be greatly pitied at not having any one who can serve her in that place? Thou seest here one of my slaves, who is ill; I pray thee instruct her well [296] and put her on the road to Heaven, that she may not stray from it, and that she may go and live with my daughter, to help her in all her domestic affairs." I availed myself of this opportunity, and of that woman's simplicity, to instruct the sick slave. I spoke to her and found her quite inclined to listen to me. I exhorted and instructed her, and she opened her eyes to the truth, asking me for Baptism,—which I could not refuse her, as I believed that she was in danger of dying. But God ordered otherwise; for her health was restored some time afterward, and at present she fulfills the duties of a good Christian. I applied myself then to the instruction of the mistress, and, after I had gradually freed her of the low, material conception that she entertained of Paradise, in order to form in her a more correct and worthy image of that supreme happiness, she assured me that there was nothing in the world she would not do to attain it; and that she was resolved to go and join her daughter, in order to dwell forever with her in that blessed abode. Since then, she has always shown great fidelity [297] in prayer and assiduity in receiving instruction; she even takes care to have all her slaves instructed, and to make them pray to God; and through her alone, it can be said, more than twenty persons have been brought to God.

During the six months that I have spent here, I have baptized twenty or twenty-five Savages, and there are ten or twelve more Adults who are preparing themselves for this Sacrament.

de noix plus abondante que celle de cette année; la ioye de tout ce peuple est si grande que l'on ne voit par tout que des ieux, des danfes & des festins; qui fouvent vont iufqu'à la debauche; quoy qu'ils n'ayent pour tout affaifonnement que de l'huile: mais ce qui ma extremement confolé, est que parmy tous ces defordres, il n'y a eu que deux Chrestiens qui ayent esté assez lâches pour se laisser aller aux follicitations des Iongleurs, qui les preffoient de faire faire un certain banquet super[f]titieux, où tous ceux qui danfent iettent des cendres chaudes fur le malade, & croyent que c'est un remede fouverain pour fon mal.

Les Iroquois n'ont à parler proprement, [298] qu'une feule Divinité, qui est le fonge, ils luy rendent leurs fôûmiſſions & fuivent tous ſes ordres avec la derniere exactitude. Les Tſonnontoüiens y ſont beaucoup plus attachez que tous les autres: leur Religion ſur ce ſuiet va iufqu'au ſcrupule; quoy que ce ſoit qu'ils ayent crû faire en reſvant, ils ſe croient abſolument obligez de l'executer au pluſtoſt. Les autres nations ſe contentent d'obſerver ceux de leurs ſonges qui ſont les plus conſiderables: mais celle-cy qui paſſe pour vivre plus religieufement que ſes voſſins, ſe croiroit coupable d'un grand crime ſi elle en omettoit un ſeul. Le peuple ne penſe qu'à cela; il ne s'entretient point d'autre choſe; toutes leurs cabanes ſont remplies de leurs ſonges. Ils n'épargnent ny peine, ny diligence aucune pour luy témoigner leur attachement, & leur folie ſur ce point va iufqu'à un tel excez, qu'on auroit de la peine à l'imaginer. Celuy qui a ſongé durant la nuit qu'il ſe baignoit, des qu'il eſt levé court auſſi toſt, & tout nud, à pluſieurs cabanes: en chacune deſquelles il ſe fait ietter

As for a long time there has not been here a more abundant crop of nuts than that of the present year, the joy of this whole people is so great that one sees everywhere only games, dances, and feasts which often reach the point of debauchery, although for seasoning they have nothing but oil. But what has afforded me extreme consolation is that, amid all these disorders, there have been only two Christians who were so lax as to allow themselves to yield to the solicitations of the Jugglers, who urged them to have a certain superstitious feast held, in which all those who dance throw warm ashes on the sick person, believing this to be a sovereign remedy for his ailment.

The Iroquois have, properly speaking, [298] only a single Divinity—the dream. To it they render their submission, and follow all its orders with the utmost exactness. The Tsonnontouens are more attached to this superstition than any of the others; their Religion in this respect becomes even a matter of scruple: whatever it be that they think they have done in their dreams, they believe themselves absolutely obliged to execute at the earliest moment. The other nations content themselves with observing those of their dreams which are the most important; but this people, which has the reputation of living more religiously than its neighbors, would think itself guilty of a great crime if it failed in its observance of a single dream. The people think only of that, they talk about nothing else, and all their cabins are filled with their dreams. They spare no pains, no industry, to show their attachment thereto, and their folly in this particular goes to such an excess as would be hard to imagine.

sur le corps une chaudiere [299] pleine d'eau, quelque grand froid qu'il fasse. Vn autre qui aura resvé qu'on le menoit captif, & qu'on le brûloit tout vif; se fait lier dès le lendemain & brûler comme un captif; se persuadant qu'ayant satisfait de la sorte à son songe, cette fidelité détournera de dessus luy la peine & l'infamie de la captivité, & de la mort, qu'il doit selon ce qu'il en a appris de sa Divinité, souffrir chez ses ennemis. Il s'en est veu qui ont esté iusqu'à Quebec, & qui ont fait cent cinquante lieues, pour avoir un chien qu'ils avoient songé qu'ils y achetoient: & de là il est aisé de iuger en quel peril nous sommes tous les iours parmi des gens qui nous cesseront la teste de sang froid, s'ils ont resvé qu'ils le faisoient, & comme pour peu qu'un Barbare soit choqué d'une personne, il est aisé que son imagination échauffée ne luy represente en songe qu'il se venge de celui qui l'aura offensé. Nous devons nous envifager icy comme des victimes qu'on conduit à tous momens au suplice, & qu'on fait mourir cent fois par l'image continuelle de la mort: en quoy certes nous nous estimons heureux, [300] puisque nous sommes si proches du martyre.

Les femmes infidelles par une inclination qui est comme naturelle à ce sexe, sont les plus Religieuses à observer leurs songes, & à fuivre les ordres de cet Idole. Il est vray que le culte que ce peuple luy rend pourroit plustost passer pour une superstition, que pour une Idolatrie formée, parce qu'ils n'adorent pas le songe, & ne luy font aucun sacrifice. Ils croient avec une experience seure & infallible, que quand ils ont resvé quelque chose, & qu'ils ont manqué de l'exécuter, il leur arrive tousiours un malheur

He who has dreamed during the night that he was bathing, runs immediately, as soon as he rises, all naked, to several cabins, in each of which he has a kettleful of water thrown over his body, [299] however cold the weather may be. Another who has dreamed that he was taken prisoner and burned alive, has himself bound and burned like a captive on the next day, being persuaded that by thus satisfying his dream, this fidelity will avert from him the pain and infamy of captivity and death,—which, according to what he has learned from his Divinity, he is otherwise bound to suffer among his enemies. Some have been known to go as far as Quebec, traveling a hundred and fifty leagues, for the sake of getting a dog, that they had dreamed of buying there. From this it is easy to judge in what peril we are every day, among people who will murder us in cold blood if they have dreamed of doing so; and how slight needs to be an offense that a Barbarian has received from some one, to enable his heated imagination to represent to him in a dream that he takes revenge on the offender. We have to regard ourselves here as victims who are every moment being led to torture, and are made to die a hundred times by the ever-present image of death—wherein, in truth, we deem ourselves happy, [300] since we are so near to martyrdom.

By an inclination natural to their sex, the infidel women are the most Religious in observing their dreams, and in following that Idol's orders. It is true the worship paid to it by this people might pass rather for a superstition than for a full-fledged Idolatry, because they do not worship their dream or offer it any sacrifice. They believe, from a sure and

qui estoit myfterieusement exprimé dans le songe. J'ay remarqué mefme que la plupart de ces Barbares se mettoient fort peu en peine d'obeïr à leurs songes, lorsqu'ils estoient en fanté; mais auffi du moment qu'ils avoient le moindre mal, ils font convaincus qu'il n'y a point de remede plus fouverain pour le guerir & pour leur fauver la vie, que de faire tout ce qu'ils ont refvé. Les Jongleurs qui font comme les Prestres de leur Divinité, ne contribuent pas peu à les entretenir [301] dans cette superstition: car comme ils font toujours appelez pour expliquer les Songes, & qu'ils fçavent admirablement bien les tourner à leur profit, ils vivent & s'enrichiffent de la credulité de ces pauvres gens, qui n'épargnent rien, fur tout lors qu'ils font malades, pour faire ce que le Jongleur aura dit que le songe leur ordonnoit.

C'est là le plus grand obstacle que ces peuples ayent à la foy, & l'on peut dire que c'est l'écueil du Christianisme: car pour l'yvrognerie, bien qu'ils y foient furieusement adonnez, cependant les femmes & les vieillards ne s'abandonnent pas à cet excez. On peut esperer que leur exemple, & le zeile des Miffionnaires modereront l'emportement d'une ieunefse guerriere, qui ne respire que le fang & l'eau de vie.

Pour destruire la superstition du songe, ie ne voy point de remede plus efficace que de leur faire voir clairement & par induction, comme la fidelité qu'une infinité de gens qu'ils connoiffent ont apportée à observer leurs Songes, ne les a pas pû fauver, ou de la mort, ou de la [302] captivité, ou de la destruction mefme entiere de leur Nation. Cette confideration dont ie me fuis fervy en ce païs, pour les détromper,

infallible experience, that, when they have dreamed something and have failed to perform it, there always befalls them a misfortune which was mysteriously expressed in the dream. I have even noted that the majority of these Barbarians put themselves to very little trouble to obey their dreams when they are in health; but, the moment they have the least ailment, they are convinced there is no more sovereign cure for it and for the saving of their lives, than to perform all that they have dreamed. The Jugglers—who are, as it were, the Priests of their Divinity—contribute not a little toward keeping them [301] in this superstition; for as they are always summoned to explain the Dreams, and as they know admirably how to turn them to their own profit, they live and grow rich on the credulity of these poor people, who spare nothing—above all, when they are sick—to carry out what the Juggler has told them the dream orders them to do.

This is the greatest obstacle that these peoples have to the faith, and it may be said to be the stumbling-block of Christianity; for, as to drunkenness, although they are madly addicted to it, yet the women and the old men are not given to this intemperance. It may be hoped that their example and the zeal of the Missionaries will temper the hot-headedness of a warlike youth who breathe only blood and brandy.

To overthrow the dream-superstition, I see no remedy more efficacious than to make them see clearly and by induction how the fidelity practiced in the observance of their Dreams by a great number of people whom they know has not been able to save them from either death or [302] captivity, or even

a fait ouvrir les yeux a plusieurs, & les a portez a detester tout enfemble & la vaine superstition du fonge, & la mauvaife foy du longleur.

L'on peut dire neantmoins en general, qu'il n'y a point de moyen plus efficace pour affuiettir les Iroquois à la Foy, que de dompter leur orgueil par la voye des armes, & que tant qu'ils craindront celles des François, ils n'apporteront guere d'obstacle à leur conversion.

Dieu n'a pas feulement fes Predestinez parmy les Iroquois, où il y a des Missionnaires; mais il permet qu'ils aillent porter la guerre iufque dans les cartiers les plus éloignez, & qu'ils en amenant des captifs pour leur faire trouver la liberté fainte des enfans de Dieu, & en fuite le Paradis, dans les prisons & les feux de l'Iroquois. C'est enquoy nous adorons icy tous les iours la conduite fecrette & merueilleufe de la Providence divine fur fes Eleuz.

Deux captifs de Gandastogué amenez [303] icy pour y estre brûlez selon la coustume; le premier s'estant fait instruire, & m'ayant donné toutes les marques d'une fainte disposition pour recevoir le Baptesme, ie [le] luy conferay: & après quinze heures de tourmens épouventables qu'il endura avec une constance & une resignation toute Chrestienne, laiffa la terre pour aller au Ciel. Le second d'abord ne m'ayant pas voulu écouter, & m'ayant mesme rebuté plusieurs fois; enfin ie fus obligé de le laisser, pour luy donner le loïfir de faire reflexion sur ce que ie luy avois dit du Paradis & de l'Enfer: mais peu de temps après il me rapella de luy-mesme, me difant que c'estoit tout de bon qu'il vouloit obeïr à Dieu, & se fauver. Ie le baptifay après luy avoir donné les

from the entire destruction of their Nation. This consideration, which I have turned to account in this country for undeceiving them, has opened the eyes of many, and has caused them to detest at the same time the vain dream-superstition and the Juggler's bad faith.

Still, it may be said in general, there is no means more efficacious for bringing the Iroquois into subjection to the Faith than to humble their pride by force of arms; and, as long as they shall fear those of the French, they will offer scarcely any obstacle to their conversion.

God has his Predestined ones, not only among the Iroquois, where there are Missionaries, but he also permits the Iroquois to go and carry war even to the most distant regions, and to lead home captives, in order to make them find, in the prisons and fires of the Iroquois, the holy liberty of the children of God, and afterward Paradise. It is therein that we adore here every day the mysterious and wonderful Providence of God over his Elect.

Two captives from Gandastogu  were brought [303] here to be burned, according to custom; and, after the first had had himself instructed and had given me all the signs of a holy disposition to receive Baptism, I conferred it upon him. At the end of fifteen hours of frightful torments, which he bore with a constancy and resignation wholly Christian, he left the earth to go to Heaven. The second was at first unwilling to listen to me, and even repulsed me several times, so that finally I was forced to leave him and give him leisure to reflect on what I had told him of Paradise and Hell; but, a short time afterward, he recalled me of his own accord, and told

instructions neceffaires, & après qu'il m'eust fait paroître que la foy operoit veritablement dans fon cœur. Auffi toft on le conduit au lieu du fuplice, & depuis cet heureux moment de fa converfion, iufqu'au dernier foupir de fa vie, il chanta toûjours avec un courage invincible, brulez mon corps tant que vous voudrez, mettez [304] le en pieces, ce tourment paffera bien toft, après quoy i'iray au Ciel. I'iray au Ciel, & i'y feray eternellement heureux. Mais il prononçoit ces parolles avec tant de foy & tant de ferveur, qu'un de nos bons Chreftiens qui le voioit bruler, & qui ne fçavoit pas que ie l'avois instruit & baptifé; difoit à ceux qui y affiftoient avec luy, Ce Captif a veritablement la foy, il faut affurement qu'il ayt efté instruit par quelqu'un de nos Peres qui feront à Gandaftogué.

C'eft ainfi que Dieu r'affemble fes Predestinez de toutes les parties du monde.

Vne femme qui avoit efté prife en un païs fort éloigné, quelques iours après qu'elle fut arrivée icy, tomba dans une dangereufe maladie. Je me tranfporte auffi toft à la cabane où elle eftoit pour tâcher de l'instruire; mais elle n'entendoit pas, parce que i'ignorois la langue de fon pais, & que ie ne pouvois trouver d'interprete pour luy parler: ie voyois cependant qu'elle baiffoit toûjours, & qu'elle alloit entrer dans l'agonie: ce fut pour lors que mon cœur fut ferré de [305] douleur de voir perdre une pauvre ame que Dieu avoit conduite de fi loin à l'entrée du Paradis. Eftant donc forti de la cabane tout penetré d'amertume & de deplaifir, ie me mis en priere, & ie recommanday à Dieu le falut de cette ame avec toute la ferveur qui me fut poffible: i'employay pour ce

me that he really wished to obey God and be saved. I baptized him, after giving him the necessary instruction, and after he had made evident to me that faith was truly at work in his heart. Straightway he was led to the place of torture, and from that happy moment of his conversion until the last breath of his life, he sang continually, with an invincible courage: "Burn my body as much as you will; tear [304] it in pieces; this torment will soon pass, after which I shall go to Heaven. I shall go to Heaven and be forever happy there." But he pronounced these words with so much faith and fervor that one of our good Christians, who saw him burned, and did not know that I had instructed and baptized him, said to the bystanders with him: "This Captive surely has the faith; he certainly must have been instructed by some one of our Fathers who must be at Gandastogu  ."

It is thus that God gathers together his Predestined ones from all parts of the world.

A woman who had been captured in a far distant country was seized, some days after her arrival here, with a dangerous illness. I repaired at once to the cabin where she was, to try to instruct her; but she did not understand, because I did not know the language of her country and could find no interpreter to speak to her. Yet I saw that she was constantly sinking, and was about to fall into the death agony. Then it was that my heart was wrung with [305] anguish at seeing a poor soul lost whom God had led from so far a land to the gates of Paradise. Having, then, left the cabin, quite filled with bitterness and sorrow, I resorted to prayer; and commended to God the salvation of that soul, with all the fervor of which

mesme fuiet le credit de la sainte Vierge & de tous les Saints; enfin après avoir long temps sollicité la miséricorde de Nostre Seigneur en faveur de cette femme, ie me sentis fortement inspiré de retourner à sa cabane, & de la recommander à son bon Ange. A peine eus-je fait l'un & l'autre, que i'y voy entrer deux femmes que ie ne connoissois point, & qui n'estoient pas du Bourg où ie demourois; l'une & l'autre s'estant approchées de la malade, luy font cent caresses, l'affurent qu'elles estoient venuës la consoler, & qu'elles ne l'abandonneroient point. Vne rencontre si heureuse & si inopinée me surprit à tel point, que ie crûs que c'estoit deux Anges que Dieu avoit envoyés du Ciel pour donner lieu d'instruire & de baptiser cette pauvre femme. Je leur demande si [306] elles veulent bien me servir d'interpretes pour procurer à la malade qui alloit expirer, un bon-heur eternal. Elles s'offrent toutes deux à luy rendre ce bon office. Je leur explique les mysteres de nostre foy: elles luy repetent toutes mes parolles en sa langue; avec une netteté, & mesme une onction qui éclairoit l'esprit de la malade, & touchoit en mesme temps son cœur. I'estois ravi du zele & de l'ardeur avec laquelle ces bonnes catechistes travailloient à l'instruction de cette Payenne: elles l'exhortoient & la preffoient d'ouvrir au plustost les yeux à la verité, par ce qu'il ne luy restoit plus que fort peu de temps à vivre: Elles luy montroient le Ciel ouvert, & prest à la recevoir; ne se contentant pas d'estre de fideles interpretes de mes parolles, elles y adjoûtoient mesme des motifs & des raisons qui obligerent enfin cette pauvre femme, qui ne pouvoit quasi plus parler, de faire un dernier effort pour son

I was capable, using the intercession of the blessed Virgin and of all the Saints to this same end. At length, after spending a long time in imploring the mercy of Our Lord on behalf of this woman, I felt strongly inspired to return to her cabin and commend her to her good Angel. Scarcely had I executed this purpose when I saw enter the hut two women whom I did not know, and who were not of the Village where I was living. They both approached the sick woman, bestowed on her a hundred caresses, and assured her they had come to console her and would never forsake her. So fortunate and unexpected an occurrence surprised me to such a degree that I thought that these were two Angels, whom God had sent from Heaven to make possible the instruction and baptism of that poor woman. I asked them if [306] they would have the kindness to act as my interpreters in procuring everlasting happiness for the sick woman who was at death's door. They both offered to render her this good office. I explained to them the mysteries of our faith, and they repeated all my words to her with a clearness, and even an unction, which enlightened the sick woman's mind, and at the same time touched her heart. I was charmed with the zeal and ardor with which these good catechists worked at the instruction of this Pagan woman, exhorting and urging her to open her eyes to the truth without delay, because there was left her only a very little time to live. They showed her Heaven open and ready to receive her, and, not content with being faithful interpreters of my words, they even added to them incentives and reasons which at length obliged this poor woman, who was scarcely able to utter another word,

salut. Elle me fait donc approcher de son lit, & me donne à connoître que Dieu venoit de l'instruire luy-mesme, & qu'il avoit en peu de temps operé en elle de [307] grandes choses. Je la baptisay aussitôt la voyant si bien disposée, & quelques momens apres elle expira, pour aller posséder au Ciel une gloire eternelle.

N'est-ce pas là un miracle de la bonté de Dieu; & ne sommes nous pas trop heureux qu'il veuille bien se servir de nous pour estre les instrumens de ses misericordes.

Avant que finir cette Relation de nos missions Iroquoises, je mettray ici comme en forme de Journal ce qui me reste à dire de l'estat où elles sont presentement, & de ce qu'on a fait icy cette année.

Comme il n'y avoit plus de malades à Tsonnon-toïen, je me mis en chemin pour aller à Onnontagué, où tous les Missionnaires de ce païs devoient se rendre, pour y conferer ensemble sur les moyens de travailler efficacement au salut de ces peuples; & de surmonter tous les obstacles qu'on trouvoit à leur conversion.

Le dixième d'Aoust 1669. j'eus le bon-heur d'embrasser le Pere de Carheil à Oiogoïen, d'où j'écrivis à ceux de nos [308] Peres qui sont chez les Iroquois, de se rendre à Onnontagué sur la fin du mois où nous estions: j'eus le loisir en attendant, de m'arrester quelques iours dans cette Mission là, où je fus témoin de la foy & de la vertu des anciens Chrestiens, que le feu Pere Menard avoit autre fois baptisez plusieurs infideles, mesme n'avoient pas encore oublié les prieres qu'il leur avoit apprises. Enfin tout ce que je vis dans cette nouvelle Eglise me donna une consolation tres-grande, & une forte esperance de la

to make a last effort for her salvation. She accordingly made me approach her bed, and gave me to understand that God himself had just instructed her, and that he had wrought [307] great things in her in a short time. I baptized her immediately, seeing her so well prepared; and some moments later she expired, to go and possess eternal glory in Heaven.

Is not that a miracle of God's goodness, and are we not too happy that he is pleased to avail himself of us to be the instruments of his mercy?

Before finishing this Relation of our Iroquois missions, I will put here, as in the form of a Journal, what remains for me to say about the condition in which they are at present, and what has been done here this year.

As there were no more sick persons at Tsonnon-touen, I set out to go to Onnontagué, whither all the Missionaries of this country were expected to repair for the purpose of conferring together there on the means of working effectively for the salvation of these tribes, and of overcoming all the obstacles to their conversion that were encountered.

On the tenth of August, 1669, I had the happiness to embrace Father de Carheil at Oiogouen, whence I wrote to those of our [308] Fathers who are among the Iroquois, to repair to Onnontagué toward the end of the current month. Meanwhile, I had leisure to pause for some days at that Mission, where I was witness to the faith and virtue of the old Christians whom the late Father Menard had formerly baptized; several infidels, even, had not yet forgotten the prayers which he had taught them. In fine, all that I saw in that new Church gave me very great consolation, and a strong hope for the total conversion of

conversion totale de ce païs. Le Pere de Carheil y est fort aimé; perfonne n'est oppofé à la foy; plusieurs anciens viennent prier Dieu à fa petite Chapelle; il en fait faire une autre qui fera plus vafte & plus commode, & qui s'achevera dans deux mois. Je croy qu'à lors on y viendra en foule pour prier Dieu. C'est René fon Compagnon qui en est l'entrepreneur & l'executeur tout enfemble: elle n'aura rien de femblable aux cabannes des Barbares, finon la couverture d'écorces: tout le refte à cela prés, refsemble à une maifon comme on les baftit en France. On [309] a pratiqué derriere l'Autel une petite chambre. Dans tout le Bourg on ne parle que de l'adrefle de René. Il donne plusieurs medecines qu'il fait luy-mefme fur le lieu: il penfe toute forte de playes, & les guerrit: il traite tous les malades. Plusieurs Goïogouïen m'ont dit qu'ils feroient tous morts fans luy. On ne peut pas croire à quel point il est aimé de tous les Sauvages. Pleuft à Dieu qu'en chaque Miffion nous y puiffions avoir un homme qui luy fust femblable.

Le vingtième Aouft nous arrivafmes le Pere de Carheil & moy à Onnontagué, où en attendant le Pere Bruyas qui est à Onneiout, & le Pere Pierron qui est à Agnié, i'eus le loifir de confiderer les refte de noftre ancienne Miffion: & tout m'y paroift dans le mefme estat où elle eftoit lorsque nous la quitafmes en l'année mil fix cents cinquante huit; hors que les Onnontagué ont esté beaucoup humiliez depuis peu par les Gandaftogué: car prefque tous leurs braves font morts à la guerre. Ils nous parlent avec bien plus de douceur, ils [310] font tout autrement traitables qu'ils n'eftoient auparavant. Il y a

this country. Father de Carheil is greatly loved there; no one is opposed to the faith; several elders come to his little Chapel to pray to God; and he is having another built, which will be larger and more convenient, and will be completed in two months. I believe that then they will come to it in crowds to pray to God. It is René, his Companion, who is at once its contractor and builder. It will resemble the cabins of the Barbarians in nothing but the bark roof; all the rest after that, is like such a house as is built in France. [309] Behind the Altar a little room has been contrived. In all the Village they talk about nothing but René's skill. He gives a number of medicines, which he himself manufactures in that place; he dresses all kinds of wounds and cures them; and he treats all the sick. Several people of Goigouen told me they would have all died without him. It passes belief to what degree he is loved by all the Savages. Would to God we might have a man like him in every Mission!

On the twentieth of August, Father de Carheil and I arrived at Onnontagué, where—while waiting for Father Bruyas, who is at Onneiout, and for Father Pierron, who is at Agnié—I had leisure to consider the remains of our old Mission. Everything there appears to me to be in the same condition in which it was when we left it in the year sixteen hundred and fifty-eight, except that the Onnontagué have been much humbled of late by the Gandastogué; for nearly all their braves perished in the war. They speak to us with much more gentleness and [310] are far more tractable than they formerly were. There is a Church of Christians of long standing, numbering about forty persons, who

une Eglise d'anciens Chrestiens, dont le nombre est d'environ quarante personnes qui vivent bien : plusieurs se font instruire. Garakonkié nous aime veritablement. Le Prince & l'Orateur me visiterent avec toute la civilité imaginable, & nous firent cent honnestetés.

Le vingt-fixième Aoust les Peres Bruyas & Pierron arriverent icy, & nous eufmes la consolation de nous voir fix ensemble, pour deliberer de toutes choses durant six iours que nous concertâmes les biais qu'il falloit prendre pour reüssir dans nos Missions, & les moyens de lever tous les obstacles qui s'oppoient à l'establissement de la Foy dans le païs des Iroquois.

Comme nous estions prests de nous separer, voicy qu'un Iroquois député de Monsieur le Gouverneur arrivé icy de Montreal, avec des colliers de porcelaine, & des Lettres de Vostre Reverence & du Pere Chaumonot, par lesquelles nous apprenons que les François ont massacré vers Montreal sept [311] Onneiout, avec un des plus considerables de Tsonnontoïen. Cette nouvelle altera terriblement toute cette Nation. On tient conseil aussi-tost pour deliberer de ce qu'on avoit à faire, où nous y fufmes appelez. Le député raconte assez froidement tout ce qui s'est passé : il ose bien mesme changer les colliers, prenant le plus beau de cinq mille grains de porcelaine toute noire, qu'il destine pour sa Nation, & ne donnant aux Tsonnontoïen que celui qui estoit le moins precieux. Mais comme la Lettre du Pere Chaumonot nous instruifoit de toutes choses, nous y opposâmes fortement, & nous l'obligeons enfin de ne rien innover de ce qu'il avoit dans ses instructions. Garakonkié ayant rencontré un de Tsonnontoïen dans le Bourg,

are living good lives; and many are receiving instruction. Garakonkié loves us truly. The Prince and the Orator visited me, with all the civility imaginable, and paid us a hundred courtesies.

On the twenty-sixth of August, Fathers Bruyas and Pierron arrived here; and we had the consolation of seeing six of us together, to deliberate on all matters for six days. During that time, we concerted the measures necessary for adoption in order to succeed in our Missions, and the means to remove all the obstacles which were acting as a check to the establishment of the Faith in the country of the Iroquois.

When we were ready to separate, there came an Iroquois envoy from Montreal, from Monsieur the Governor, with porcelain collars. He also brought Letters from Your Reverence and from Father Chaumonot, from which we learned that the French had massacred, near Montreal, seven [311] Onneiout, together with one of the most influential men of Tsonnontouen. This news made all this Nation very angry. A council, to which we were called, was immediately held, to deliberate on what was to be done. The envoy related, with considerable coldness, all that had happened. He even dared to exchange the collars, taking the finest, of five thousand beads of wholly black porcelain, which he assigned to his own Nation; and giving to the Tsonnontouen only the one that was the least valuable. But as Father Chaumonot's Letter instructed us in all particulars, we made strenuous opposition to this arrangement, and finally obliged him to make no innovations on the instructions that he had received. Garakonkié, meeting in the Village a man from

il luy donna le collier qui estoit pour cette Nation, luy difant, il y a trop loin pour y aller moy-mesme; tu feras entendre à tes anciens la voix & la pensée d'Onnontio: Pour le collier destiné à ceux d'Onneiout, il dit que comme ils devoient bien-tost venir à Onnontagué, [312] pour y tenir un conseil general, on leur feroit sçavoir la volonté d'Onnontio. Il est hors de doute qu'une affaire de cette nature est tres-fâcheuse, & capable de r'allumer la guerre entre l'Iroquois & le François.

A peine ce conseil estoit-il achevé, qu'on entend dans le Bourg le cry d'un Onneiout, qui venoit de se fauver tres-heureusement des mains d'une troupe de guerriers de la Nation des Nez-percez. A ce cry on s'affemble, on le prie de raconter son aventure. Nous estions, dit-il, cinq d'une bande, & nous retournions victorieux avec deux prisonniers Toüaghannha: mais ayant malheureusement rencontré une brigade de guerriers de la Nation des Nez-percez, nous en avons esté defaits, & mes quatre Camarades ayant esté tuez, ou pris avec nos deux captifs, ie me fuis sauvé moy seul de ce combat. Voilà bien des fuiets de querelles, & dequoy animer à la vengeance un peuple aussi fier & aussi indomptable que l'est l'Iroquois. Nous ne sçavons pas encore quelle resolution il prendra sur ce fuiet. Ce que [313] ie vous puis affeurer, est que nous ne craignons point la mort, & que nous sommes par la grace de Dieu, preparez à tout evenement, selon qu'il luy plaira de disposer de nous, & que nous nous estimerons trop heureux de luy pouvoir faire un sacrifice de nos vies.

Estant partis d'Onnontagué, nous arrivâmes le septième Septembre à Gandachioragou; & comme nous

Tsonnontouen, gave him the collar that was for that Nation, saying to him: "It is too far to go thither myself; thou wilt inform thy elders of the voice and thought of Onnontio." As for the collar designed for the people of Onneiout, he said that, as they were soon to come to Onnontagué [312] to hold a general council there, they would be informed of Onnontio's will. It is beyond a doubt that an affair of this nature is very unfavorable, and capable of rekindling the war between the Iroquois and the French.

Scarcely was this council over, when there was heard in the Village the cry of an Onneiout, who had just had a very lucky escape from the hands of a band of warriors of the Nez-perce Nation. At this cry the people assembled, and begged him to relate his adventure. "We were," said he, "a band of five, and were returning victorious with two Touaghannha prisoners; but, unfortunately encountering a party of warriors of the Nez-perce Nation, we were defeated by them; and, my four Comrades being killed or captured with our two prisoners, I alone escaped from this encounter." That will furnish many seeds of strife, and material for arousing to vengeance a people as proud and indomitable as are the Iroquois. We do not yet know what resolution they will adopt in this matter. What [313] I can assure you is, that we do not fear death; and that we are, by the grace of God, ready for any issue, according as it shall please him to dispose of us, and that we shall reckon ourselves only too happy to be able to sacrifice our lives for him.

Departing from Onnontagué, we arrived on the seventh of September at Gandachioragou. While we were calling at Gandagaro, a drunken man seized

passions par Gandagaro, un yvrogne faisoit d'une main le Pere Garnier, & leve l'autre par deux diverses fois pour le percer d'un cousteau: mais par bon-heur une femme s'estant trouvée assez proche de ce Barbare, luy enleva le cousteau de la main, & l'empescha de porter plus loin sa brutalité. I'admiray en cette rencontre la fermeté & la resolution du Pere, qui ne changea pas seulement de couleur.

Trois iours apres nostre arrivée il prit possession de la Mission de Gandachiorago, où il n'y a encore que trois ou quatre Chrestiens qui fassent profession publique de leur Foy, il n'aura soin que de ce seul Bourg, du moins pour cette année, afin qu'il puisse avoir le temps [314] d'apprendre parfaitement la langue du país, & d'en faire luy-mesme des Regles, & un Dictionnaire, pour l'enseigner aux autres: ainsi ie suis obligé de prendre le soin des trois autres Bourgades.

Le vingt-deuxième Septembre, comme i'estois sur mon depart pour aller prendre possession de la Mission de Saint Michel, ie tombay malade, & fus contraint de m'arrester quelques iours, iusqu'à ce que la violence du mal fust passée.

Depuis le premier iour de Septembre toute la Jeunesse de ce país commença selon la coustume de se mettre en campagne, & le reste des habitans qui peuvent porter les fatigues de la guerre, ou de la chasse, defila bien-tost après. Ils peuvent estre environ cinq cens pour la guerre; divisez en plusieurs bandes, qui marchent tous contre les Toüagannha: & quatre ou cinq cens pour la chasse du Castor, qu'ils feront vers le país des Hurons. Ces derniers menent leurs femmes & leurs enfans avec eux, tellement

Father Garnier with one hand, and raised the other two different times to stab him with a knife; but, by good luck, a woman who chanced to be not very far from this Barbarian, took the knife out of his hand and prevented him from carrying his brutality farther. I admired on this occasion the firmness and resoluteness of the Father, who did not even change color.

Three days after our arrival he took possession of the Mission of Gandachiorago, where there are yet only three or four Christians who make public profession of their Faith. He will have the care of only this single Village,—at least, for this year,—in order that he may have time [314] to learn the language of the country perfectly, and himself make Rules for it and a Dictionary, in order to teach it to others. Therefore I am obliged to take charge of the three other Villages.

On the twenty-second of September, as I was on the point of going to take possession of the Mission of Saint Michel, I fell ill, and was forced to wait some days until the violence of the ailment had passed.

With the first day of September all the Youth of this country began, according to custom, to take the field; and the rest of the inhabitants who could bear the fatigues of war or of the chase set out soon after. They may amount to about five hundred for war,—divided into several bands, which are all marching against the Touagannha; and four or five hundred for the Beaver-hunt, which they will carry on in the direction of the Huron country. These latter take their wives and children with them, so that there remains here only a very small number of persons,

qu'il ne reste icy qu'un tres-petit nombre de personnes avancées en [315] âge. L'ay fceu qu'ils faisoient la mesme chose à Goiogoiën, & qu'ils s'estoient tous partagez, ou en chaffeurs, ou en guerriers. Ce qui est bien déplorable, est que plusieurs de ces gens mourront sans baptême: car ces expeditions ne se font point sans la perte de beaucoup de monde: & ce qui me fait gemir c'est que nous ne pouvons remédier à ce mal: mais Dieu qui connoist ses Predestinez, ne manquera pas de leur fournir des occasions favorables de meriter le Paradis. Ces fortes d'abscences & de voyages, qui sont ordinaires à tous ces peuples, nous empêchent de travailler à leur instruction avec tout le succès que nous souhaiterions. La plus grande partie de ceux qui sont des Bourgs où nous sommes establis, est à la guerre, ou à la chasse, durant neuf mois de l'année: & un mois auparavant que de partir, la jeunesse à coûtume de s'abandonner à ces excez de boire, qui vont iusqu'à la fureur, de maniere que hors les vieillars, & les femmes qui ne sont point fuiets à ces defordres, il est bien difficile de ménager les occasions de leur parler.

[316] Vn Tfonnontoïen passant par Onnontagué a esté chargé du collier de porcelaine, dont Onnontio faisoit present aux Tfonnontoïens, sur le fuiet de la mort d'un de leurs guerriers, qui a esté assassiné par nos François. Ce collier a esté receu icy assez froidement: & bien que le chastiment exemplaire que Monsieur le Gouverneur avoit fait de ces assassins, leur fit approuver sa conduite, & louer sa iustice, ie croy neanmoins qu'ils eussent mieux aimé dix colliers de Pourcelaine, que la mort de ces trois François; par ce qu'ils ne se voient pas en estat de rendre la

advanced in [315] years. I learned that they did the same thing at Goiogouen, and that they had all been divided into either hunters or warriors. What is indeed deplorable is, that many of these people will die without baptism, for these expeditions are not made without the loss of many lives; and what makes me lament is, that we cannot remedy this ill. But God, who knows his Predestined ones, will not fail to furnish them favorable opportunities for winning Paradise. These absences and journeys, which are customary with all these peoples, prevent us from laboring for their instruction with all the success we could desire. The greater part of the people who belong to the Villages where we are settled, are at war, or out hunting, during nine months of the year; and for a month before setting out the young men are accustomed to abandon themselves to those excesses of drinking which go to the point of madness,—so that, excepting the old men and the women, who are not subject to these disorders, it is very difficult to contrive opportunities for speaking to them.

[316] A Tsonnontouen, calling at Onnontagué, was given charge of the porcelain collar which Onnontio presented to the Tsonnontouens, on the occasion of the death of one of their warriors who was assassinated by our Frenchmen. This collar was received here with considerable coldness; and although the exemplary chastisement, which Monsieur the Governor had given those assassins, made the Iroquois approve his conduct, still I believe that they would have preferred ten Porcelain collars to the death of those three Frenchmen, because they do not see themselves in a position to render the same justice on a like

mesme iustice, dans une pareille occasion. Ils témoignent cependant se contenter de cette satisfaction, & ie ne pense pas qu'ils osent pousser plus loin leur ressentiment, ny rien entreprendre contre les François.

Le vingt-septième Septembre comme ie me trouvay un peu foulagé de mon mal, ie me mis en chemin pour prendre possession de la Mission de saint Michel dans un Bourg appellé Gandagarae. Nostre meilleur Chrestien François Tehoronhiongo [317] me vint au rencontre, & me mena dans une des plus belles cabanes du Bourg, chez un des plus considerables, quoy qu'infidele, afin que son autorité me donne plus de protection contre les insolences des yvrognes.

Le troisième Novembre, qui estoit le Dimanche d'après la Feste de tous les Saints, la Chapelle estant en estat, j'invitay tous nos Sauvages d'y venir prier Dieu; & ceux qui estoient Chrestiens, d'y assister à la Messe que i'y dirois des le grand matin. La Chapelle estant pleine de peuple, ie commençay mon exhortation pour declarer quel estoit le sujet de mon arrivée; & en suite ie les priay d'ouvrir les yeux à la verité, de reconnoistre le Dieu du Ciel & de la terre, & de renoncer à tout ce qui luy deplaist, & de se-rendre dignes d'un bon-heur eternel par une constante fidelité. L'espere de la bonté de Dieu, que sa grace disposera les esprits à gouter les veritez du Christianisme, & à se detromper de la vanité de leurs superstitions, outre l'ivrognerie & le fonge, qui font les deux écueils de la foy parmy les Iroquois.

[318] Le Pere Garnier continuë de travailler fortement dans le Bourg Gandachiragou; Dieu s'est seruy de luy pour la conversion de quelques ames, où sa

occasion. Nevertheless, they declare that they are content with this satisfaction; and I do think that they dare not push their resentment farther, or undertake any action against the French.

On the twenty-seventh of September, as I found myself a little relieved from my ailment, I set forth to take possession of the Mission of saint Michel, in a Village called Gandagarae. Our best Christian, François Tehoronhiongo, [317] came to meet me, and conducted me into one of the finest cabins of the Village,—belonging to one of the most influential men, although an unbeliever,—in order that his authority might give me more protection against the insolent conduct of the drunkards.

On the third of November, which was the Sunday after all Saints' Day, the Chapel being ready, I invited all our Savages to come and pray to God there, and those who were Christians to be present at the Mass that I would celebrate there early in the morning. The Chapel being full of people, I began my exhortation, to declare to them the object of my coming. Then I besought them to open their eyes to the truth, to acknowledge the God of Heaven and earth, and renounce everything that displeased him; and to render themselves, by a constant fidelity, worthy of an everlasting happiness. I hope from God's goodness that his grace will incline their minds to taste the truths of Christianity, and undeceive themselves concerning the vanity of their superstitions, and regarding drunkenness and dreams, which are the two stumbling-blocks of the faith among the Iroquois.

[318] Father Garnier continues to work diligently in the Village of Gandachiragou. God has made use

misericorde a esté extraordinaire: plus de vingt personnes ayant esté heureusement baptisées, font mortes tres-chrestienement: mais il a éprouvé que le partage des Missionnaires Apostoliques, font les souffrances, & un abandon total de foy-mesme à la Providence de Dieu. Travaillant beaucoup, & menant une vie que l'on peut appeller une mort continuelle.

Fin de la seconde Partie.

of him in the conversion of some souls, wherein his mercy has been extraordinary,—more than twenty persons having died a very Christian death after being happily baptized. But he has learned by experience that the portion of Apostolic Missionaries is suffering, and a total surrender of self to God's Providence; hard work; and the leading of a life that may be called a continual death.

End of the second Part.

Relation des Mif-
fions avx Ov-
taovaks.

Relation of the Mis-
sions to the Ou-
taouaks.

[3] CHAPITRE X.

DES MISSIONS DES ALGONQUINS SUPERIEURS, DITS COMMUNÉMENT LES OUTAOÛAKS. ET EN PARTICULIER DE LA MISSION SAINTE MARIE DU SAULT.

Le P. Dablon est Superieur de ces Missions, qui a envoyé cette Relation à Quebec, au R. Pere François le Mercier Superieur General.

NOUS appelons ces Peuples Algonquins Supérieurs, pour les distinguer des Algonquins Inférieurs qui se trouvent plus bas aux environs de Tadoussac & de Quebec.

[4] On leur donne communément le nom d'Outaoûaks; parce que de plus de trente Nations différentes qui se retrouvent en ces Contrées, les premiers qui sont descendus vers nos Habitations Françaises, ont été les Outaoûaks, dont le nom est demeuré ensuite à toutes les autres.

Comme nous avons un grand nombre de Peuples différents à cultiver dans un grand espace de terre, nous les avons tous partagés en trois Missions générales, qui en comprennent plusieurs particulières, selon la diversité des Langues & des Peuples, qui ont toutes rapport à ces trois Missions.

La première, qui est le centre des autres, s'appelle Sainte Marie du Sault, placée sur le pied du Rapide, qui reçoit les eaux du Lac Tracy ou Supérieur, & se décharge dans le Lac des Hurons.

[3] CHAPTER X.

OF THE MISSIONS OF THE UPPER ALGONQUINS, COMMONLY CALLED THE OUTAOUAKS, AND, IN PARTICULAR, OF THE MISSION OF SAINTE MARIE DU SAULT.

The Superior of these Missions is Father Dablon, who sent this Relation to Quebec to the Reverend Father François le Mercier, Superior-General.

WE call these People the Upper Algonquins, to distinguish them from the Lower Algonquins, who are found lower down, around Tadoussac and Quebec.

[4] They are commonly given the name Outaouaks, because, of more than thirty different Nations that are found in these Countries, the first to come down to our French Settlements were the Outaouaks, whose name afterward remained with all the others.

As we have a great number of different Peoples to cultivate in a great extent of territory, we have divided them all into three general Missions, which comprise many special ones, according to the diversity of Languages and Peoples, all having connection with these three Missions.

The first, which forms a center for the rest, is called Sainte Marie du Sault, situated at the foot of the Rapids which receive their waters from Lake Tracy, or Superior, and discharge into the Lake of the Hurons.

The second Mission, which is the farthest distant,

La seconde Mission, qui est la plus éloignée, est celle du saint Esprit, vers les extremités dudit Lac Supérieur, en un lieu que les Sauvages appellent la pointe de Chagaouamigong.

[5] La troisième porte le nom de S. François Xavier, dans le fond de la Baye, dites des Puans, qui n'est séparée que d'une langue de terre du Lac Supérieur.

En parlant de ces trois Missions en particulier, nous prendrons occasion de dire quelque chose des propriétés & des raretés qui se retrouvent dans les lieux où elles sont établies.

DE LA NATURE & DE QUELQUES PROPRIÉTÉS DU
SAULT, & DES NATIONS QUI ONT COÛ-
TUME DE S'Y RENDRE.

C'EST qu'on appelle communément le Sault, n'est pas proprement un Sault, ou une chute d'eau bien élevée; mais un courant très-violent des eaux du Lac Supérieur, qui se trouvant arrêtées par un grand nombre de rochers qui leur disputent le passage, font une dangereuse cascade large de demi-lieu, toutes ces eaux descendans & se précipitans les uns sur les autres, comme par degrés sur des gros rochers qui barrent toute la rivière.

[6] C'est à trois lieux au dessous du Lac Supérieur, & douze lieux au dessus du Lac des Hurons; tout cet espace faisant une belle rivière, coupée de plusieurs Îles qui l'a partagent & l'élargissent en quelques endroits, à perte de vue; elle coule presque par tout très doucement, & n'a que le lieu du Sault qui soit difficile à franchir.

C'est au pied de ces rapides, & même parmi ces

is that of saint Esprit, toward the extremity of the said Lake Superior, in a place called by the Savages Chagaouamigong point.

[5] The third bears the name of St. François Xavier, at the far end of the Bay called des Puans, which is separated only by a tongue of land from Lake Superior.

In speaking of these three Missions separately, we shall take occasion to say something of the peculiarities and curious things to be found in the places where they are situated.

OF THE NATURE AND SOME PECULIARITIES OF THE
SAULT, AND OF THE NATIONS WHICH ARE
ACCUSTOMED TO REPAIR THITHER.

WHAT is commonly called the Sault is not properly a Sault, or a very high waterfall, but a very violent current of waters from Lake Superior,—which, finding themselves checked by a great number of rocks that dispute their passage, form a dangerous cascade of half a league in width, all these waters descending and plunging headlong together, as if by a flight of stairs, over the rocks which bar the whole river.

[6] It is three leagues below Lake Superior, and twelve leagues above the Lake of the Hurons, this entire extent making a beautiful river, cut up by many Islands, which divide it and increase its width in some places so that the eye cannot reach across. It flows very gently through almost its entire course, being difficult of passage only at the Sault.

It is at the foot of these rapids, and even amid these boiling waters, that extensive fishing is carried on, from Spring until Winter, of a kind of fish found

boüillons que se fait une grande pêche, depuis le Printemps jusques à l'Hyver, d'une sorte de poisson, qui ne se retrouve d'ordinaire que dans le Lac Supérieur, & le Lac Huron: ils l'appellent en leur langage Atticameg, & nous en la nostre poisson blanc; parce que de vray, il est tres-blanc, & de plus tres-excellent, aussi donne-t-il à vivre presque seul à la plus part de tous ces peuples.

L'adresse & la force sont necessaires pour cette sorte de pêche; car il faut se tenir debout dans un Canot d'écorce, & là parmy les boüillons, pousser avec roideur jusques au fond de l'eau une perche, au bout de laquelle est attachée [7] une rets faite en forme de poche, dans laquelle on fait entrer le poisson; il faut le chercher de l'œil lors qu'il se glisse entre les Rochers; l'ayant apperceu, le poursuivre, & l'ayant contraint d'entrer dans le puifoir, l'enlever avec violence dans le canot: ce qui se fait à diverses reprises, se trouvant six & sept gros poissons pris à chaque fois, jusqu'à ce qu'on en ait sa charge.

Toutes sortes de personnes ne sont pas propres à cette pêche, & il s'en trouve quelquefois, qui par l'effort qu'ils sont contraints de faire, font verser le Canot, faute d'avoir assez d'adresse & d'experience.

Cette commodité d'avoir du poisson en telle quantité, qu'on [n']ait qu'à l'aller puiser, attire icy pendant l'Esté, les Nations circonvoisines; lesquelles étant errantes sans champs & sans bleds, & ne vivans pour la plupart que de pêche, trouvent icy dequoy se contenter; & en même temps on prend l'occasion de les instruire, & les élever dans le Christianisme, pendant le séjour [8] qu'elles font en ce lieu.

C'est ce qui nous a obligé à y établir une Mission

usually only in Lake Superior and Lake Huron. It is called in the native language *Atticameg*, and in ours "whitefish," because in truth it is very white; and it is most excellent, so that it furnishes food, almost by itself, to the greater part of all these peoples.

Dexterity and strength are needed for this kind of fishing; for one must stand upright in a bark Canoe, and there, among the whirlpools, with muscles tense, thrust deep into the water a rod, at the end of which is fastened [7] a net made in the form of a pocket, into which the fish are made to enter. One must look for them as they glide between the Rocks, pursue them when they are seen; and, when they have been made to enter the net, raise them with a sudden strong pull into the canoe. This is repeated over and over again, six or seven large fish being taken each time, until a load of them is obtained.

Not all persons are fitted for this fishing; and sometimes those are found who, by the exertion they are forced to make, overturn the Canoe, for want of possessing sufficient skill and experience.

This convenience of having fish in such quantities that one has only to go and draw them out of the water, attracts the surrounding Nations to the spot during the Summer. These people, being wanderers, without fields and without corn, and living for the most part only by fishing, find here the means to satisfy their wants; and at the same time we embrace the opportunity to instruct them and train them in Christianity during their sojourn [8] in this place.

Therefore we have been obliged to establish here a permanent Mission, which we call *sainte Marie du Sault*, which is the center for the others, as we are here surrounded by different Nations, of which the

fixe, que nous appelons sainte Marie du Sault, laquelle est le centre des autres, nous trouvant icy environnez de diverses Nations, dont voicy celles qui ont rapport icy, s'y rendant pour y vivre de poisson.

Les premiers & les naturels Habitans de ce lieu, sont ceux qui s'appellent Pahouïting dach [i.e., Pahouïtingach] Irini, que les François nomment Saulteurs, parce que ce sont eux qui demeurent au Sault, comme dans leur Pays, les autres n'y étant que comme par emprunt; ils ne sont que cent cinquante ames, mais ils se sont unis à trois autres Nations, qui sont plus de cinq cens cinquante personnes, auxquelles ils ont fait comme cession des droits de leur Pays natal; aussi y résident-elles fixement, excepté le temps qu'elles vont à la chasse: Ceux qu'on appelle les Nouquet se rangeant pour cela du côté du Sud du Lac Supérieur, d'où ils sont originaires; & les Outchibous avec les Marameg du côté du Nord [9] du même Lac, qu'ils regardent comme leur propre Pays.

Outre ces quatre Nations, il y en a sept autres qui dépendent de cette Mission: Ceux qu'on appelle Achiligouïane, les Amicoures, & les Missiffague, sont icy la pêche, & vont à la chasse dans les Isles, & sur les terres des environs du Lac Huron, ils sont plus de quatre cens ames.

Deux autres Nations au nombre de cinq cens ames, entièrement errants, & sans aucune demeure arrêtée, vont vers les terres du Nord, pour y chasser pendant l'Hyver, & se rendent icy pour y pêcher pendant l'Esté.

Restent six autres Nations, qui sont ou des gens de

following are those which sustain relations to the place, repairing hither to live on its fish.

The principal and native Inhabitants of this district are those who call themselves *Pahouitingwach Irini*, and whom the French call *Sauteurs*, because it is they who live at the Sault as in their own Country, the others being there only as borrowers. They comprise only a hundred and fifty souls, but have united themselves with three other Nations which number more than five hundred and fifty persons, to whom they have, as it were, made a cession of the rights of their native Country; and so these live here permanently, except the time when they are out hunting. Next come those who are called the *Nouquet*, who extend toward the South of Lake Superior, whence they take their origin; and the *Outchibous*, together with the *Marameg*, toward the North [9] of the same Lake, which region they regard as their own proper Country.

Besides these four Nations there are seven others dependent on this Mission. The people called *Achiligouiane*, the *Amicoures*, and the *Mississague* fish here, and hunt on the Islands and in the regions round about Lake Huron; they number more than four hundred souls.³

Two other Nations, to the number of five hundred souls,—entirely nomadic, and with no fixed abode,—go toward the lands of the North to hunt during the Winter, and return hither to fish during the Summer.

There remain six other Nations, who are either people from the North Sea, as the *Guilistinous* [*i.e.*, *Kilistinons*] and the *Ovenibigonc* [*i.e.*, *Ouinipegouc*], or wanderers in the regions around that same North Sea,—the greater part of them having been driven

la Mer du Nord, comme les Guilistinous, & les Ove-nibigonc, ou errans dans les terres aux environs de cette même Mer du Nord, dont la plupart ont esté chaffez de leur Pays par la famine, & se rendent icy de temps en temps pour y jouir de l'abondance du poisson.

Deux raisons entr'autres, nous ont fait prendre resolution de faire un voyage [10] jusques vers cette Mer du Nord: La premiere, pour voir de quelle façon nous pourrons vacquer à la conversion de ces peuples, nonobstant les grands obstacles qui s'y opposent, vû leur façon de vivre, courant incessamment dans l'épaisseur des bois, & ne s'assemblant que rarement, pour quelques Foires, ou quelques Festes, selon leur coûtume.

La seconde cause de ce voyage est, pour reconnoître enfin cette Mer du Nord, dont on a déjà tant parlé, & qui n'a point encor esté trouvée par terre.

Les motifs de cette découverte sont premierement pour sçavoir si cette Mer est la Baye, jusqu'où Hutfon a penetré en l'an 1612. ou quelque'autre, en confrontant les Longitudes & les Latitudes de ce lieu, avec celles de cette Mer; & ensuite découvrir quel quartier de la Mer du Nord nous est le plus voisin. Secondement, pour sçavoir si l'on peut avoir communication depuis Quebec jusqu'à cette Mer, suivant toutes les Côtes du Nord, ainsi [11] qu'on avoit entrepris de faire il y a quelques années; ce qui dépend de la situation de cette Baye, que nous avons icy à dos vers le Nord: car s'il se trouve que ce soit celle de Hutfon, ou autre plus vers le Couchant, on ne peut pas en esperer un Commerce facile, puisqu'il faudroit doubler une pointe qui avance à plus de

out of their Country by famine, and repairing hither from time to time to enjoy the abundance of fish here.

Two reasons, among others, have led us to form the resolution to make a journey [10] as far as the region of that North Sea. The first is, to see in what way we can apply ourselves to the conversion of those tribes,—despite the great obstacles that confront us, owing to their manner of life, wandering constantly as they do in the depths of the woods, and assembling only rarely for some Market or Festival, according to their custom.

The second motive for this journey is to discover at last that North Sea of which so much has already been said, and which has not yet been found by land.

The incentives to this discovery are: first, to find out, by a comparison of the Latitude and Longitude of this place with that of the Sea, whether that Sea is the Bay to which Hutson penetrated in the year 1612, or some other; and then to ascertain what part of the North Sea is nearest to us. Secondly, to learn whether communication can be had from Quebec all the way to this Sea by following all the Northern Shores, just [11] as was attempted some years ago. This depends on the situation of that Bay, which we here have at our backs, toward the North; for, if it is found to be Hutson's Bay, or another one farther Westward, easy Communication cannot be hoped for, since it would be necessary to double a point extending to more than sixty-three degrees of latitude. Thirdly, to verify the quite probable conjectures that have been entertained for a long time, that a passage could be made by this route to the Japan Sea; for what has been noted in some of the preceding

foixante & trois degrez d'élevation. Troisièmement, pour s'affurer des conjectures assez fortes, qu'on a depuis long-temps, qu'on pourroit passer par là, jusqu'à la Mer du Japon; car ce qui a esté remarqué dans quelques-unes des Relations precedentes, touchant cette matiere, s'est confirmé de plus en plus, par le raport des Sauvages, & par les instructions que nous en avons tirées: A sçavoir, qu'à quelques journées de la Mission de saint François Xavier, qui est la Baye des Puans, se trouve une grande Riviere large d'une lieuë & davantage, qui venant des quartiers du Nord, coule vers le Sud, & si loin que les Sauvages qui ont navigé sur cette Riviere, allant chercher des ennemis à combattre, [12] après quantité de journées de navigation, n'en ont point trouvé l'embouchure, qui ne peut estre que vers la Mer de la Floride, ou celle de Californie. Il fera parlé cy-après d'une Nation bien considerable, qui habite vers cette Riviere, & du voyage que nous espérons y faire cette année, pour y porter la Foy, & prendre en même temps connoissance de ces nouveaux Pays. D'ailleurs, nous sommes aussi affurez par le rapport de quantité d'autres Sauvages, dont les depositions s'accordent tres-bien, qu'à deux cens lieuës de la Mission du saint Esprit, aux Outaoüaks, vers le Couchant, se trouve la Mer de l'Oüest, en laquelle on descend par une autre grande Riviere, qu'on trouve à huit journées de ladite Mission, laquelle Riviere va & vient bien avant dans les terres; c'est ainsi que les Sauvages expliquent le flux & reflux de la Mer, & un d'eux assure y avoir vû quatre Vaisseaux à la voile.

Après ces deux Mers, celle du Sud & celle de l'Oüest, il ne reste plus que [13] celle du Nord, afin

Relations concerning this matter has been confirmed more and more by the report of the Savages, and the information that we have elicited from them. This is to the effect that, at some days' journey from the Mission of saint François Xavier, which is at the Bay des Puans, is found a great River, more than a league in width. This, coming from the regions of the North, flows toward the South,—and to such a distance that the Savages who have navigated it, in going to seek for enemies to fight with, [12] after a good many days' journey have not found its mouth, which can be only toward the Sea of Florida or that of California. Mention will be made hereafter of a very considerable Nation living in the direction of that River, and of the journey we hope to make thither this year, to carry the Faith there, and, at the same time, gain a knowledge of those new Countries. Besides, we are also assured by the report of many other Savages, whose depositions agree very well, that at two hundred leagues from the Mission of saint Esprit among the Outaouaks, toward the West, is the Western Sea, to which one descends by another great River which is reached by an eight days' journey from the said Mission, and which goes and comes far inland—for so the Savages designate the ebb and flow of the Sea; and one of them declares that he has seen there four sailing Vessels.

After those two Seas, that of the South and that of the West, only [13] that of the North is wanting to make us surrounded by them on all sides; and when this has been discovered, these advantages will be derived from it,—that it will be possible to pass from the North Sea to that of the South or to that of the West; and, secondly, as this Western Sea can

d'en estre environnez de toutes parts; ce qu'étant bien découvert, on en peut tirer ces avantages, qu'il n'est pas impossible de passer de la Mer du Nord à celle du Sud, ou à celle du Couchant: Secondement, que cette Mer du Couchant ne pouvant estre que celle du Japon, on s'en pourroit faciliter le trajet, & ensuite le commerce.

DE L'ESTAT DU CHRISTIANISME, EN LA MISSION DE
SAINTE MARIE DU SAULT.

LA vie errante que mènent la plupart des Sauvages de ces Contrées, fait traîner en longueur leur conversion, & ne leur laisse que bien peu de temps pour recevoir les instructions que nous leur donnons.

Pour les rendre plus sedentaires, nous avons placé icy nostre demeure, où nous faisons cultiver la terre, pour les attirer par nostre exemple à faire le [14] même, en quoy plusieurs ont déjà commencé à nous imiter.

De plus, nous avons fait dresser une Chapelle, que nous avons eu soin d'orner, plus qu'on n'oferoit se promettre dans un Pays si denué de toutes choses: Nous y faisons les Baptêmes tant des enfans que des Adultes, avec toutes les ceremonies de l'Eglise: Nous y admonestons les nouveaux Chrestiens pendant le saint Sacrifice de la Messe; Les vieillards s'y rendent en certains jours pour entendre la parole de Dieu, & les enfans s'y trouvent chaque jour à diverses bandes, pour apprendre les Prières & le Catechisme.

L'affiduité qu'ils font paroître, jointe à leur docilité, auroit déjà beaucoup grossi cette Eglise, si le Diable ne les tenoit comme enchaînez par la plus detestable

only be the Japan Sea, it would be possible to facilitate the passage thither, and afterward commerce.

OF THE STATE OF CHRISTIANITY AT THE MISSION OF
SAINTE MARIE DU SAULT.

THE nomadic life led by the greater part of the Savages of these Countries lengthens the process of their conversion, and leaves them only a very little time for receiving the instruction that we give them.

To render them more stationary, we have fixed our abode here, where we cause the soil to be tilled, in order to induce them by our example to do the [14] same; and in this several have already begun to imitate us.

Moreover, we have had a Chapel erected, and have taken care to adorn it, going farther in this than one would dare promise himself in a Country so destitute of all things. We there administer Baptism to children as well as Adults, with all the ceremonies of the Church; and admonish the new Christians during the holy Sacrifice of the Mass. The old men attend on certain days to hear the word of God, and the children gather there every day to learn the Prayers and the Catechism.

The assiduity shown by them, joined to their docility, would have already much increased the size of that Church, if the Devil did not hold them, as if enchained, by the most detestable of all the customs existing among the Savages. This has already been touched upon in the preceding Relation, and we shall discover more and more its pernicious effects.

It consists in each one's making for himself, in his early years, a God which he reverences [15] then

de toutes les coûtures qui soient parmi les Sauvages : On l'aura déjà touchée dans la Relation precedente, & nous en découvrons de plus en plus les pernicioeux effets.

Elle consiste en ce que chacun se fait un Dieu dès son bas aage, qu'il revere [15] ensuite le reste de ses jours, avec des venerations superstitieuses & ridicules : C'est luy qu'ils croient être l'auteur unique de leur bonne fortune, en toutes leurs entreprises de guerre, de pêche, & de chasse; aussi en portent-ils le hieroglyphe ineffaçable, peignant sur leur peau comme avec le burin, les figures de la Divinité qu'ils ont choisie.

Or voicy la façon dont ils la créent : Quand un enfant est parvenu à l'âge de dix ou douze ans, son pere luy fait leçon, & luy donne les instructions necessaires pour trouver qui fera deormais son Dieu.

Premierement, il le fait jeûner pendant plusieurs jours, afin qu'ayant le cerveau creux, il puisse plus aisément rêver pendant son sommeil : car c'est alors que ce Dieu fantastique se doit découvrir à luy; de sorte que toute leur industrie & tout leur travail, est de voir en dormant quelque chose extraordinaire, qui leur tienne ensuite lieu de Divinité.

Le matin donc étant venu, le pere [16] interroge son fils tres-serieusement, & en grand secret, sur tout ce qui s'est passé la nuit; si rien ne s'est présenté, il faut recommencer à jeûner, & poursuivre jusqu'à ce qu'enfin il se forme quelque chose dans le cerveau vuide, qui luy represente ou le Soleil, ou le Tonnerre, ou autre chose dont on l'aura souvent entretenu; & aussi-tôt à son reveil il en dit la bonne nouvelle à son pere, qui le confirme dans sa pensée. De sorte qu'étant élevé dès son enfance en cette

for the rest of his days, with superstitious and ridiculous veneration. It is this which they believe to be the sole author of their good fortune in all their enterprises of war, fishing, and hunting; and so they wear its ineffaceable hieroglyphic,—marking on their skin, as with the graver, the representations of the Divinities that they have chosen.

Now this is the way in which they create the Divinity. When a child has reached the age of ten or twelve years, his father gives him a lesson, imparting to him the necessary instructions for finding out what will be his God thenceforth.

First, he has him fast for several days, in order that, with his head empty, he may the more easily dream during his sleep; for it is then that this fancied God is bound to reveal himself to him, so that the sole object of all their ingenuity and all their exertions is to see in their sleep something extraordinary, which then takes for them the place of a Divinity.

Accordingly, when morning has come, the father [16] questions his son, very seriously and with great secrecy, on all that has occurred during the night. If nothing has appeared to him, the fast must be begun again, and followed up until finally something is formed in the empty brain that represents to him either the Sun, or Thunder, or something else about which he has often been talked to; and, immediately upon awaking, he tells the good news to his father, who confirms the image in his thoughts. Consequently, after he has been brought up from infancy in this belief and has continued all his life to honor this God of his imagination with divers sacrifices and many feasts which are held in his honor, it is

créance, & continuant toute sa vie à honorer ce Dieu d'imagination par divers sacrifices, & par quantité de festins qu'ils font en son honneur; il est presque impossible de luy arracher de l'esprit cette maudite superstition, quand il y a vieilly, ou même passé quelques années.

Nous croyions du commencement, qu'il ny eust que les jeunes garçons qu'on élevast à ces sottises; mais nous avons appris du depuis, qu'on fait aussi jeûner les petites filles pour le même dessein; & nous ne trouvons point de personnes plus attachées à ces impertinences, [17] & plus opiniâtres dans cét erreur, que les vieilles femmes, lesquelles ne veulent pas mesme prester l'oreille à nos instructions.

Nonobstant ces obstacles, & plusieurs autres, que le Diable suscite pour arrester le cours de l'Evangile, depuis deux ans que cette Mission a commencé, nous y avons baptisé plus de trois cens personnes de tous âges, depuis la premiere enfance jusqu'à l'extrême vieillesse.

Vn des premiers fruits de cette année, est un Vieillard de soixante & dix ans qui est mort après le Baptême, que le Pere Aloüez luy conféra sur le chemin. En montant icy l'Estdé passé, le Diable qui le regardoit comme une proie qui luy étoit assurée depuis si long-temps, n'oublia rien pour empêcher ce coup; faisant en sorte, que l'avant-veille de sa mort, jour destiné pour son Baptême, le Canot qui portoit le Pere s'égarât dans le Lac des Nipissiriniens; Mais il est à croire que l'Ange Gardien de ce moribond, en prit le gouvernement pendant la nuit, [18] le conduisant heureusement parmy les tenebres au rendez-vous de tous les autres, où ce bon Catecumene fut baptisé.

almost impossible to free his mind of this cursed superstition when he has grown old in it, or even passed some years.⁴

At first we believed that it was only the young boys who were brought up in these stupid notions; but we have since learned that the little girls also are made to fast for the same purpose; and we find no persons more attached to these silly customs, [17] or more obstinate in clinging to this error, than the old women, who will not even lend an ear to our instructions.

Despite these obstacles and many others, which the Devil raises up to check the course of the Gospel, in the two years since the beginning of this Mission we have baptized here more than three hundred persons, of all ages, from the earliest infancy up to extreme old age.

One of the first fruits of this year was an Old man of seventy, who died after the Baptism which Father Alouez conferred upon him on the road. Last Summer, during his journey up hither, the Devil, who regarded the old man as a victim that had been assured him for a long time, forgot no expedient to prevent this move, so managing matters that, two days before his death,—the very day appointed for his Baptism,—the Canoe which bore the Father went astray in the Lake of the Nipissiriniens. But we have reason to believe that this dying man's Guardian Angel assumed the guidance of the Missionary during the night, [18] and conducted him safely through the darkness to the rendezvous of the others, where this good Catechumen was baptized. The Father—who was passionately determined not to give up hope for his patient, in order that he might help him in the

Le Pere qui avoit grande passion de ne point defesperer de son malade, afin de l'assister dans les derniers combats, fut sensiblement affligé, quand il vid que dés le lendemain au matin, par je ne sçay quel malheur, son Canot se trouva separé du gros des autres, & ne pût les joindre ny le jour ny la nuit suivante, & même en defesperoit presque tout à fait; quand par un bon-heur inesperé il se rendit encore bien tard a l'entrée du Lac Huron, où il trouva son malade agonizant, mais plein de jugement, lequel après avoir esté disposé par tous les Actes necessaires en cette extremité, mourut cette nuit-là Chrestienement, nous laissant des marques bien évidentes d'une providence toute particuliere pour son salut. Et nous avons tout sujet de croire que Dieu luy a fait cette misericorde, en recompense des grands services qu'il a rendu à ces Missions, lors même qu'il étoit encore [19] Payen: Ce fut quand le même Pere Aloüez monta en ces Pays pour la premiere fois: Tous les autres Sauvages l'abandonnans, & ne voulans pas le prendre en leurs Canots, luy seul procura, contre le gré de tous les autres, l'embarquement du Pere, & par ce moyen, il a esté en quelque façon cause de tous les biens qui se sont faits depuis en ces Missions: Et la Providence a voulu que sur le chemin même auquel il avoit rendu ce service, il receût le saint Baptême par le mesme Pere qu'il avoit si courageusement assisté.

Parmy un nombre de jeunes enfans que nous avons baptisez, quatre filles d'une même famille ont fait paroître la force & le courage que donne la Grace du Baptême: Car après l'avoir receu en nôtre Chapelle, étans de retour dans leur Cabane, & se glorifiant publiquement d'être Chrétiennes; Vne vieille fort

last struggles — was sorely afflicted when he saw, on the morning after losing his way, that his Canoe, by some misfortune or other, was separated from the body of the rest; and he could not join them either during the day or during the following night, and was even almost in utter despair when, by an un-hoped-for piece of good fortune, he notwithstanding reached the entrance to Lake Huron, very late. There he found his sick man,—in the death-agony, but with his reason still unimpaired; and after he had been prepared by all the Observances necessary in his critical condition, he died a Christian death on that night, leaving us very evident signs of an altogether special providence acting for his salvation. We have every reason to believe that God showed him this mercy as a reward for the great services that he rendered these Missions, even when he was still [19] a Pagan, at the time when the same Father Alouez came up to these Countries for the first time. All the other Savages forsaking the Father, and being unwilling to take him in their Canoes, this man alone, against the will of all the others, procured his passage; and by this means he has been, in some sort, the cause of all the blessings that have since been enjoyed by these Missions. And it was the will of Providence that, on the very route on which he had rendered this service, he received holy Baptism from the same Father whom he had so courageously assisted.

Among a number of young children whom we baptized, four girls of the same family gave evidence of the strength and courage that the Grace of Baptism imparts. For, after they had received it in our Chapel, when they had returned to their Cabin

attachée à les superſtitions, les querella rudement, leur difant entr'autres chofes, que le Baptême n'étoit inventé que pour caufer la [20] mort, & qu'elles devoient bien s'attendre à mourir bien-tôt. A la bonne heure, repondent-elles, nous mourons, mais nous mourrons Chrétiennes, & on nous arrachera plutôt l'ame du corps que la Foy de nos cœurs.

Cette generofité ne devoit-elle pas toucher les plus endurcis, & les plus barbares: Peut-eſtre que Dieu les veut encor toucher par un accident qui paroît icy affez extraordinaire. Nous avions baptifé un peu après nôtre arrivée deux enfans jumeaux, dont l'un mourut peu de jours après; & parce que nous n'avons pas encor de Cimetiere, les parens fufpendirent à leur ordinaire, ce petit corps en l'air, le plaçant fur un échafaut; & enfuite ſe retirerent dans les Foreſts pour y hiverner. Vne bande de Loups, preſſez de la faim, étans fortis du bois, ſe jetterent fur ce petit corps, meus [*ſc.* mais] par une protection toute merveilleuſe, ayant devoré les peaux, & même la raffade dont il étoit couvert, ils n'y toucherent point du tout, comme étant une choſe confacrée par le ſaint Baptême.

[21] Nous verrons quel effet cela aura fur l'eſprit de ces pauvres Infideles: Nous devons beaucoup eſperer, particulierement de quantité d'ames innocentes, de tant d'enfans morts après le Baptême, qui fans doute ſe preſentent inceſſamment devant le Trône de Dieu, pour la converſion de leurs parens & de leurs compatriotes.

and were openly glorying in the fact that they were Christians, an old woman who was strongly attached to her superstitions, rudely scolded them,—telling them, among other things, that Baptism was invented only to cause [20] death, and that they must fully expect to die soon. “Very well,” they replied, “we will die, but we will die Christians, and will sooner have our souls torn from our bodies than the Faith from our hearts.”

Ought not that noble spirit to touch the most hardened and the most barbarous? Perhaps it is God's will to touch them still by an incident which appears extraordinary enough here. A short time after our arrival we had baptized two twin children, one of whom died a few days later; and, because we had not yet any Cemetery, the relatives suspended this little body in the air, after their usual custom, placing it on a scaffold, and then retired into the Forests to pass the winter. A pack of Wolves, pressed with hunger, coming out of the woods, pounced upon this little body; but they,—after they had devoured the skins and even the colored glass beads with which it was covered,—through a protecting influence that was altogether marvelous, did not touch at all the body itself, as being a thing consecrated by holy Baptism.

[21] We shall see what effect this will have on the minds of these poor Infidels. We ought to hope for much, especially from the great number of innocent souls, the souls of so many children who died after Baptism, and who, without doubt, present themselves immediately before God's Throne, to ask for the conversion of their relatives and the people of their country.

[22] CHAPITRE XI.

DE LA MISSION DU SAINT ESPRIT, À LA POINTE DE
CHAGAOUAMIGONG, DANS LE LAC TRACY OU SU-
PERIEUR. DES PROPRIETEZ & DES RARETEZ
QUI SE TROUVENT DANS LE LAC SUPE-
RIEUR: ET PREMIEREMENT DES PESCHES
DIFFERENTES DONT IL ABONDE.

C E Lac a presque la figure d'un Arc bandé de plus de cent quatre-vingt lieuës de long: Le côté du Midy en est comme la corde, & il semble que la flèche soit une grande Langue de terre, qui avance plus de quatre-vingt lieuës dans le large, en sortant de ce même côté du Sud, vers le milieu du Lac.

Le côté du Nord est affreux par une suite de Rochers, qui font le terme de cette prodigieuse chaîne de Montagnes; [23] qui prenant naissance au-delà du Cap de Tourmente, au dessous de Quebec, & se continuant jusques-icy, par une espace de plus de six cens lieuës de long, viennent enfin se perdre à l'extrémité de ce Lac.

Il est presque par tout découvert & déchargé d'Isles, qui ne se retrouvent ordinairement que vers les rivages du côté du Nord. Cette grande ouverture donne prise aux vents, qui l'agitent avec autant de violence que l'Océan.

Il est presque par tout tellement abondant en Esturgeons, en Poissons blancs, en Truites, Carpes & Harencs, qu'un seul Pêcheur prendra en une nuit,

[22] CHAPTER XI.

OF THE MISSION OF SAINT ESPRIT AT CHAGAOUAMI-GONG POINT, IN LAKE TRACY OR SUPERIOR.

OF THE PECULIARITIES AND RARITIES THAT
ARE FOUND IN LAKE SUPERIOR; AND,
FIRST, OF THE DIFFERENT FISHER-
IES IN WHICH IT ABOUNDS.

THIS Lake has almost the form of a bent Bow, more than a hundred and eighty leagues long; the South side serves as its string, and the arrow seems to be a great Tongue of land projecting more than eighty leagues into the width of the Lake, starting from this same South side, at about its middle.

The North side is frightful, by reason of a succession of Rocks which form the end of that prodigious Mountain-chain [23] which, beginning beyond Cap de Tourmente, below Quebec, and continuing as far as this point, over a distance of more than six hundred leagues in extent, finally comes and loses itself at the end of this Lake.

It is clear almost throughout and unencumbered with Islands, which are ordinarily found only toward the North shores. This great open space gives force to the winds, and they stir it up with as much violence as the Ocean.

It is almost everywhere so abundant in Sturgeon, Whitefish, Trout, Carp, and Herring, that a single Fisherman will catch in one night twenty large

vingt grands Esturgeons, ou cent cinquante Poissons blancs, ou huit cens Harencs en une rets: Ces Harencs ont bien du rapport à ceux de la Mer pour la figure & pour la grosseur; mais ils n'en ont pas tout à fait la bonté. Il faut souvent s'exposer beaucoup pour cette pêche, qui en certains endroits ne se fait qu'au large, & en des lieux dangereux & fujets [24] aux tempêtes, & la nuit avant le lever de la Lune: Et de fait, deux François y ont esté noyez l'Automne dernier, ayans esté surpris d'un coup de vent qu'ils n'ont pû éviter.

Dans la Riviere nommée Nantounagan, qui est du côté du Midy, il y a tres-grande pêche d'Esturgeons de jour & de nuit, depuis le Printemps jusques en Automne; & c'est là où les Sauvages vont faire leurs provisions: Et vis à vis de cette Riviere, au côté du Nord, on fait une pêche toute semblable dans une petite anse, ou une feule rets vous fournit en une nuit trente & quarante Esturgeons.

Cette abondance se retrouve encore en une Riviere qui est à l'extrémité du Lac: Et descendant par le côté du Nord, on rencontre une autre Riviere qui porte le nom des Esturgeons noirs qui s'y pêchent; ils ne sont pas si bons que les autres, mais les Voyageurs qui sont affamez, les trouvent excellens.

A la pointe du saint Esprit Chagaouamigong, où demeurent les Outaoïaks, [25] & les Hurons, on pêche en tout temps de l'année grande quantité de Poisson blanc, de Truites, & de Harenc: Cette manne commence en Novembre, & dure jusqu'après les glaces, & plus il fait froid, plus on en pêche. On trouve de ce Harenc par tout le Lac du côté du Midy, depuis le Printemps jusqu'à la fin du mois d'Aoust.

Sturgeon, or a hundred and fifty Whitefish, or eight hundred Herring, in one net. These Herring are very much like those of the Sea in shape and size, but are not quite so good. One often has to undergo much exposure for this fishing, which, in certain parts, is carried on only in the offing, and in places that are dangerous and subject [24] to storms; while at night the fishing is done before the Moon rises. In fact, two Frenchmen were drowned there last Autumn, being surprised by a gust of wind which they could not avoid.

In the River named Nantounagan [Ontonagon], which is toward the South, very extensive fishing for Sturgeon is carried on, day and night, from Spring until Autumn; and it is there that the Savages go to lay in their provision. Opposite this River on the North side, a quite similar fishery is carried on in a little cove where a single net furnishes you thirty and forty Sturgeon in one night.

This plenty is found besides in a River at the end of the Lake; and, going down along the North side, one comes upon another River which takes its name from the black Sturgeon that are caught there; they are not so good as the others, but Travelers who are starving find them excellent.

At the point of saint Esprit, Chagaouamigong, where the Outaouaks [25] and the Hurons live, there are caught at all times of the year great numbers of Whitefish, Trout, and Herring. This manna begins in November, and lasts until the ice comes; and, the colder the weather becomes, the more fish one catches. These Herring are found in every part of the Lake on the South side, from Spring down to the end of the month of August; and a full list of all its

Il faudroit parcourir toutes les ances & toutes les Rivieres de ce Lac, pour en raconter toutes les pêches.

C'est ainfi que la Providence à pourvû à ces pauvres peuples, qui faute de chaffe & de bleds, ne vivent pour la plupart que de poiffon.

[26] DES MINES DE CUIVRE QUI SE RETROUVENT
DANS LE LAC SUPERIEUR.

JUSQU'À present on avoit crû que ces Mines ne fe retrouvoient qu'en une ou deux Ifles: Mais depuis que nous en avons fait des recherches plus exactes, nous avons appris des Sauvages quelques fecrets qu'ils ne vouloient pas reveler; il a fallu ufer d'adrefse pour tirer ces connoiffances, & faire difcernement du vray d'avec le faux.

Nous ne garantiffons pas neantmoins tout ce que nous en allons dire, fur leur fimple depofition, jufqu'à ce que nous en puiffions parler avec plus d'affurance, quand nous nous ferons transportez fur les lieux, ce que nous efperons faire cét Efté, en même temps que nous irons chercher des brebis égarées, & errantes par tous les quartiers de ce grand Lac.

En y entrant par fon embouchure, qui fe décharge au Sault, le premier [27] endroit qui fe prefente, où fe retrouve du Cuivre en abondance, eft une Ifle qui eft éloignée de quarante ou cinquante lieuës, fcituée vers le côté du Nord, vis à vis d'un endroit qu'on appelle Miffipicouiatong.

Les Sauvages racontent que c'est une Ifle flotante, qui eft quelquefois loing, quelquefois proche, felon les vents qui la pouffent, & la promenant de côté & d'autre: Ils ajoûtent qu'il y a bien long-temps que

fisheries would require a complete enumeration of all the coves and all the Rivers of this Lake.

It is thus that Providence has provided for these poor peoples, who, in default of hunting and of corn, live for the most part only on fish.

[26] OF THE COPPER MINES WHICH ARE FOUND IN
LAKE SUPERIOR.

HITHERTO it had been thought that these Mines were found only in one or two Islands; but, since we have made more exact inquiries on the subject, we have learned from the Savages some secrets which they did not wish to reveal. It has been necessary to use artifice to elicit this information, and to distinguish the true from the false.

Still we do not vouch for the truth of all that we are about to relate, upon their simple deposition, until we are able to speak with more assurance after having gone in person to the places referred to; and this we hope to do this Summer, at the same time when we go in search of lost and wandering sheep all through the region of that great Lake.

Upon entering it by its mouth, where it empties into the Sault, the first [27] place met where Copper is found in abundance, is an Island, distant forty or fifty leagues and situated toward the North, opposite a spot called Missipicouatong [Michipicoten].

The Savages say that it is a floating Island, which is sometimes far off, sometimes near, according to the winds that push it and drive it in all directions. They add, that a long time ago four Savages came thither by chance, having lost their way in the fog by which that Island is almost always surrounded.

quatre Sauvages y furent par rencontre, s'étans égarez dans la brume, dont cette Isle est presque toujours environnée.

C'étoit du temps qu'ils n'avoient point encor eu de commerce avec les François, & n'avoient aucun usage ny des chaudieres ny des haches. Ceux-cy donc voulans se preparer à manger, firent à leur ordinaire: Prenant des pierres qu'ils trouvoient au bord de l'eau, les faisoient rougir dans le feu, & les jettoient dans un plat d'écorce plein d'eau pour la faire bouillir, & faire cuire par cette industrie leur viande. Comme ils choisissoient ces pierres, [28] ils trouvoient que c'étoient presque tous morceaux de Cuivre: Ils se servirent donc des unes & des autres, & après avoir pris leur repas, ils songerent à s'embarquer au plûtoſt, craignant les Loups Cerviers, & les Lievres, qui ſont en cét endroit grands comme des Chiens, & qui venoient manger leurs provisions, & même leur Canot.

Avant que de partir, ils ſe chargerent de quantité de ces pierres groſſes & menuës, & mêmes de quelques plaques de Cuivre; mais ils ne furent pas bien éloignez du rivage, qu'une puiſſante voix ſe fit entendre à leurs oreilles, diſant tout en colere: Qui ſont ces voleurs qui m'emportent les berceaux & les divertiffemens de mes enfans? Les plaques de Cuivre ſont les berceaux, parce que parmy les Sauvages ils ne ſont faits que d'un ou deux aix joints enſemble, ſur leſquels ils couchent leurs enfans; & ces petits morceaux de Cuivre qu'ils enlevoient, ſont les jouets & les divertiffemens des enfans Sauvages, qui joüent enſemble [29] avec des petites pierres.

Cette voix les étonna beaucoup, ne ſçachant de qui elle étoit. Les uns diſent que c'eſt le Tonnerre,

It was in the times before they had yet had any commerce with the French, and when they did not use kettles or hatchets. These men, then, wishing to prepare themselves something to eat, adopted their usual method: taking some stones that they found at the water's edge, they heated them red-hot, and threw them into a bark dish filled with water, to make it boil, and by this device to cook their meat. While selecting these stones, [28] they found that they were almost all pieces of Copper; accordingly they made use of some of them, and, after taking their repast, resolved to embark as soon as possible, fearing the Lynxes and Hares, which are as large as Dogs in that region, which were coming to eat up their provisions and even their Canoe.

Before setting out, they loaded themselves with a good many of these stones, large and small, and even with some slabs of Copper; but they had not gone far from the shore when a powerful voice made itself heard to their ears, calling in great wrath: "Who are those robbers carrying off from me my children's cradles and playthings?" The Copper slabs are the cradles, because among the Savages these are made of only one or two boards joined together, on which they put their children to bed; and those little pieces of Copper that they were carrying off are the toys and playthings of the Savage children, who play together [29] with little stones.

That voice astonished them greatly, as they knew not whose it was. Some say that it was Thunder, because there are many storms there; and others that it was a certain Spirit whom they call Missibizi, who passes among these peoples for the God of the

parce qu'il y a là beaucoup d'orages; & les autres que c'est un certain Genie qu'ils appellent Miffibizi, qui passe parmy ces peuples pour le Dieu des eaux, comme Neptune parmy les Payens: Les autres qu'elle venoit de Memogoviffioüis, ce font, disent-ils, des Hommes marins, approchans assez des Tritons fabuleux ou des Sirettes, lesquels vivent toujours dans l'eau, avec une chevelure longue jusqu'à la ceinture. Vn de nos Sauvages nous a dit en avoir vû un dans l'eau, selon qu'il se l'est imaginé.

Quoy qu'il en soit, cette voix étonnante jetta tellement la frayeur dans l'esprit de nos Voyageurs, qu'un des quatre mourut avant que d'arriver à terre: Peu de temps après un second fut enlevé, puis le troisième; de sorte qu'il n'en resta qu'un, lequel s'étant rendu en son Pays, raconta tout ce qui [30] s'étoit passé, puis mourut fort peu après.

Les Sauvages tous craintifs & superstitieux qu'ils font, n'ont jamais osé y aller depuis ce temps-là, de peur d'y mourir, croyans qu'il y a certains Genies qui tuent ceux qui en abordent: Et de fait, de memoire d'homme, on ne sçait personne qui y ait mis le pied, ou qui ait même voulu naviger de ce côté-là, quoy que l'Isle paroît assez à découvert, & qu'on distingue même les arbres d'une autre Isle nommée Achemikouan.

Il y a du vray, & il y a du faux dans tout ce narré; & voicy ce qui est de plus probable: A sçavoir, que ces quatre personnes ont esté empoisonnées par l'eau qu'ils firent bouillir avec ces morceaux de cuivre, qui par la violence de leur chaleur, luy communiquent leur venin: Car nous sçavons par experience, que ce cuivre étant mis au feu pour la premiere fois, exhale des vapeurs tres-malignes, épaisses, infectes,

waters, as Neptune did among the Pagans. Others say it came from Memogovissious: these are, they say, marine People somewhat like the fabulous Tritons or the Sirens, who always live in the water and have long hair reaching to the waist. One of our Savages told us he had seen one of them in the water, according to what he imagined.

However this may be, that astounding voice inspired such terror in our Travelers' souls that one of the four died before reaching land. A short time afterward a second was taken off, and then the third; so that only one was left, who, after returning to his Country and relating all that [30] had happened, died very soon afterward.

The Savages, all timid and superstitious as they are, have never dared to go there since that time, for fear of dying there, believing that there are certain Spirits who kill those who approach them. And, in fact, in the memory of man, no one has been known to set foot there, or even to be willing to sail in that direction,—although the Island seems to be open enough, and its trees may even be distinguished from another Island, named Achemikouan.

There is truth and there is untruth in this whole narrative, and the following is what is most probable: namely, that those four persons were poisoned by the water that they boiled with the pieces of copper, which communicated their poison to it, owing to their very great heat; for we know by experience that this copper, when it is put into the fire for the first time, exhales very malignant vapors, which are thick and infectious and whiten the fireplace. It is not, however, a poison [31] so immediate as not to operate more promptly in some cases than in others,

& qui blanchissent les cheminées: Ce n'est pas pourtant un venin [31] si present, qu'il n'opere plus promptement dans les uns que dans les autres, comme il est arrivé en ceux dont nous parlons, lesquels étans déjà mal affectez, se feront aisément imaginez entendre ces voix, si peu qu'ils ayent entendu de quelque écho, qui se retrouve communément dans les Rochers, dont cette Isle est bordée.

Peut-être a-t-on feint cette fable du depuis, ne sçachant à quoy attribuer la mort de ces Sauvages: Et quand ils disent, que c'est une Isle flotante, il est croyable que les vapeurs, dont elle est souvent chargée, se rarefiant ou s'épaississant aux rayons du Soleil, leur font paroître l'Isle quelquefois bien proche, & d'autres fois plus éloignée.

Ce qui est de certain, est que dans le sentiment commun des Sauvages, il y a dans cette Isle grande abondance de Cuivre, mais qu'on n'ose pas y aller: C'est par où nous espérons commencer les découvertes que nous pretendons [32] faire cét Esté.

Avançant jusqu'à l'endroit qu'on appelle la grande anse, on rencontre une Isle à trois lieuës de terre, qui est renommée pour le metal qui s'y retrouve, & pour le nom de Tonnerre qu'elle porte, parce qu'on dit qu'il y tonne toûjours.

Mais plus loin vers le Couchant, du même côté du Nord, se trouve l'Isle la plus fameuse pour le Cuivre, appelée Minong, qui est celle où les Sauvages ont dit à bien des personnes qu'il y en a, & en quantité, & en bien des endroits. Elle est grande, & elle a bien vingt-cinq lieuës de long; elle est éloignée de terre-ferme de sept lieuës, & du bout du Lac de plus de soixante: presque tout à l'entour de l'Isle on

as happened with those of whom we are speaking; who, being already affected by the poison, may have easily imagined that they heard those voices, if they heard, however slightly, some echo, such as is commonly found among the Rocks bordering that Island.

Perhaps this fable has been invented since the event, from not knowing to what to attribute the death of those Savages; and when they say that it is a floating Island, it is not incredible that the mists with which it is often laden, by becoming thin or dense under the Sun's rays, make the Island appear to the observer sometimes very near, and at other times farther away.

What is certain is that, in the common opinion of the Savages, there is a great abundance of Copper in that Island; but they dare not go there. It is there that we hope to begin the discoveries which we purpose [32] making this Summer.

Advancing as far as the part called "the great inlet," one comes to an Island three leagues from land, renowned for the metal that is found there, and for the name of *Tonnerre* [Thunder], which it bears because it is said to thunder there all the time.

But farther toward the West, on the same North side, is found the Island which is most famous for Copper, and is called Minong [Isle Royale]; this is the one in which, as the Savages have told many people, the metal exists in abundance, and in many places. It is large, and is fully twenty-five leagues long; it is distant seven leagues from the mainland, and more than sixty from the end of the Lake. Pieces of Copper, mingled with the stones, are found at the water's edge almost all around the Island,

rencontre au bord de l'eau des morceaux de Cuivre mêlez avec les pierres, sur tout au côté qui est opposé au Midy: Mais principalement dans une certaine anse, qui est vers le bout qui regarde le Nord-Est du [33] côté du large il y a des costeaux tous escarpez de terre glaize, & là se voyent plusieurs couches, ou lits de Cuivre rouge, les uns sur les autres, séparés ou divisés par d'autres couches de terre ou de Rochers. Dans l'eau même on voit comme du fable de Cuivre, & on en puise avec des cuilliers des grains gros comme du gland, & d'autres plus menus réduits en fable. Cette grande Isle est presque toute environnée d'Islets qu'on dit être de Cuivre, on en rencontre en divers endroits jusques à la terre ferme du Nord. Une entr'autres qui n'est éloignée de Minong que de la portée de deux coups de fusil: il est entre le milieu de l'Isle, & le bout qui regarde le Nord Est: & c'est encore de ce côté du Nord-Est, bien loin au large, qu'il y a une autre Isle qui s'appelle Manitouminis, à cause du cuivre dont elle abonde, & de qui on raconte, que ceux qui y furent autrefois & y jettant des pierres, la faisoient retentir comme fait d'ordinaire l'airain.

Avançant jusqu'au bout du Lac, & retournant une journée par le côté du [34] Sud, on voit au bord de l'eau une Roche de Cuivre, qui pèse bien sept ou huit cens livres, si dure que l'acier ny peut presque entrer: Quand neantmoins il est échauffé, on le coupe comme du plomb.

Plus en deçà, vingt ou trente lieues, est située la pointe de Chagaouamigong, où nous avons établi la Mission du saint Esprit, de laquelle nous parlerons cy-après. Proche de là sont des Isles, aux rivages

especially on the South side; but principally in a certain inlet that is near the end facing the North-east, toward the [33] offing, there are some very steep clay hills where are seen several strata or beds of red Copper, one over another, separated or divided by other strata of earth or of Rocks. In the water even is seen Copper sand as it were; and from it may be dipped up with ladles grains as large as a nut, and other smaller ones reduced to sand. This large Island is almost all surrounded with Islets that are said to be formed of Copper; they are encountered in various places, as far as the mainland on the North. One, among others, is only two gunshots distant from Minong; it is between the middle of the Island and the end that faces the Northeast. Again, on this Northeast side, far out in the lake, there is another Island which, because of the copper in which it abounds, is called Manitouminis [*i.e.*, "Island of the spirit"]; of this it is related that those who came here formerly, upon throwing stones at the ground, made it ring, just as brass is wont to ring.

Going on to the end of the Lake, and coming back a day's journey along the South side, [34] one sees at the water's edge a Rock of Copper weighing fully seven or eight hundred livres, so hard that steel can scarcely cut it; yet, when it is heated, it may be cut like lead.

Twenty or thirty leagues this side of that spot is situated Chagaouamigong point, where we have established the Mission of saint Esprit, of which we shall speak hereafter. Near that place are some Islands, on the shores of which are often found Rocks of Copper, and even slabs of the same material.

desquelles on trouve souvent des Roches de Cuivre, & même des plaques de même matiere.

Le Printemps dernier nous avons achepté des Sauvages une plaque de pur Cuivre de deux pieds en quarré, qui peze plus de cent livres. On ne croit pas pourtant que les mines se trouvent dans les Isles; mais que tous ces caillous de Cuivre viennent probablement de Minong, ou des autres Isles qui en font les sources, portez sur les glaces flottantes, ou roulez dans le fonds de l'eau par les vents tres-impetueux, particulierement du Nord-Est, qui est extremement [35] violent.

Il est vray qu'en Terre-ferme, au lieu où les Outaouïaks font du bled d'Inde, à demie-lieuë du bord de l'eau, les femmes ont trouvé quelquesfois des morceaux de Cuivre épars cà & là, de la pesanteur de dix, vingt ou trente livres. C'est en fouillant dans le sable, pour y cacher leur bled, qu'elles y font ces rencontres.

En revenant encore vers l'emboucheure du Lac, suivant le costé du Sud, à vingt lieuës du lieu dont nous venons de parler, on entre dans la Riviere appelée Nantounagan, dans laquelle se voit une éminence d'où tombent des pierres de Cuivre rouge, dans l'eau ou sur la terre; on les trouve assez aisément: Et il y a trois ans qu'on nous en donna un morceau maffif de la pesanteur de cent livres, qui fut pris en ce mesme endroit dont nous avons coupé quelques pieces que nous avons envoyées à Quebec à Monsieur Talon.

Tous ne conviennent pas de l'endroit precisément où l'on le trouve: les uns veulent que ce soit où la riviere commence [36] à se retirer; d'autres disent que tout proche du Lac, en fouillant dans la

Last Spring, we bought from the Savages a slab of pure Copper, two feet square, and weighing more than a hundred livres. It is not thought, however, that the mines are found in the Islands, but that all these Copper pebbles probably come from Minong or from the other Islands which are the sources of it, borne upon floating ice or rolled along in the depths of the water by the very impetuous winds,—particularly by the Northeast wind, which is extremely [35] violent.

It is true that on the Mainland, at the place where the Outaouaks raise Indian corn, half a league from the water's edge, the women have sometimes found pieces of Copper scattered here and there, of the weight of ten, twenty, or thirty livres. It is in digging up the sand to plant their corn that they make these chance discoveries.

Still returning toward the mouth of the Lake and following the South side, at twenty leagues' distance from the spot we have just mentioned one enters the River called Nantounagan, in which is seen a height from which stones of red Copper fall into the water or on the ground, and are very easily found. Three years ago we were given a massive piece of it, a hundred livres in weight, which was taken in this same spot; from it we have cut off some fragments, and sent them to Quebec to Monsieur Talon.

All do not agree as to the precise spot where it is found, some maintaining that it is where the river begins [36] to narrow, and others saying that it is encountered very near the Lake, by digging in the clay. Some have said that at the place where the River forks, and in the channel farthest to the East,

terre glaise on le rencontre. Quelques-uns ont dit qu'au lieu où la Riviere se fourche, & dans le ruisseau qui est plus vers le Levant, en deçà d'une pointe, il faut fouir dans de la terre grasse pour y trouver ce Cuivre; & même qu'on rencontre des pieces de ce métal éparfées dans le ruisseau, qui est au milieu.

Venant encor en deçà, se presente la longue pointe de terre que nous avons dit estre comme la flèche de l'arc, à l'extremité de laquelle il n'y a qu'un Illet qui paroît de six pieds en quarré, & qu'on dit être tout de cuivre.

Enfin, pour ne laisser aucune partie de ce grand Lac, que nous n'ayons parcouruë, on nous assure que dans les terres du côté du Midy, l'on trouve en divers endroits des mines de ce metal.

Toutes ces connoissances, & d'autres qu'il n'est pas necessaire de décrire plus au long, meritent bien qu'on en fasse une recherche exacte; & c'est [37] ce que nous tâcherons de faire. Comme aussi pour juger d'un certain verd de gris, qui decoule, dit-on, par les crevasses de certains Rochers qui font sur le bord de l'eau, où l'on trouve même parmy les caillous quelques morceaux assez tendres, d'un verd agreable. Si Dieu nous conduit dans nôtre entreprise, nous en parlerons l'an prochain avec plus de certitude & de connoissance.

DES PEUPLES QUI ONT RAPPORT À LA MISSION DU
SAINT ESPRIT EN LA POINTE DITE
DE CHAGAOUAMIGONG.

ON peut compter plus de cinquante Bourgades qui composent divers peuples, ou errants, ou sedentaires, qui dépendent en quelque façon de cette

on this side of a point of land, one must dig in the rich earth to find this Copper; and that pieces of this metal are even found scattered in the channel which is in the middle.

Still continuing in this direction, the long point of land presents itself which we have called the arrow of the bow; at its end there is only an Islet, which appears to be six feet square, and is said to be all of copper.

Finally, not to leave any part of this great Lake that we have not explored, we are assured that in the interior, toward the South, mines of this metal are found in different places.

All this information and other besides, which it is not necessary to give more in detail, make it worth while to undertake an exact investigation in these matters; and that is [37] what we shall try to do,—as also to examine a certain verdigris which is said to run down through the crevices of certain Rocks at the waterside, where one even finds among the pebbles some rather soft pieces, of a pleasant green hue. If God guide us in our enterprise, we shall speak about it next year with more certainty and knowledge.

OF THE PEOPLES CONNECTED WITH THE MISSION OF
SAINT ESPRIT, AT THE POINT CALLED
CHAGAOUAMIGONG.

MORE than fifty Villages can be counted, which comprise divers peoples, either nomadic or stationary, who depend in some sort on this Mission; and to whom the Gospel can be proclaimed, either by going into their Country, or waiting for them to come to this to do their trading.

Miffion, & aufquels on peut annoncer l'Evangile, foit allant en leur Pays, foit lors qu'ils viennent en celuy-cy pour faire leur traite.

Les trois Nations comprises fous le [38] nom d'Outaotiaks, dont une a embraffé le Chriftianifme, & celle des Hurons Etionnontatehronnons, où il y a prés de cinq cens baptizez, habitent cette pointe, y vivant de pêche, & de bled, & rarement de chaffe, ils font plus de quinze cens ames.

Les Illinois peuples tirans au Sud, ont cinq grands Bourgs, dont l'un a trois lieuës d'étenduë, les cabanes étans fcituées en long; ils font prés de deux milles ames, & fe rendent icy de temps en temps en grand nombre, comme Marchands, pour emporter des haches & chaudieres, fuzils & autres chofes dont ils ont befoin. Pendant le fejour qu'ils font icy, on prend fon temps pour jetter dans leurs cœurs les premieres femances de l'Evangile. Il fera parlé cy-aprés plus amplement de ces peuples, & du defir qu'ils ont fait paroître, d'avoir chez eux un de nos Peres pour les inftruire; comme auffi du deffein qu'à formé le Pere Marquette d'y aller l'Automne prochain.

A huit journées d'icy, du côté du Couchant, eft le premier des trente [39] Villages des Nadoueffi. La groffe guerre qu'ils ont avec nos Hurons, & quelques autres Nations de ces Quartiers, les tient plus refferrez, & les oblige à ne venir icy qu'en petit nombre, & comme en Embaffade. Il en fera auffi parlé cy-aprés, & de ce que ledit Pere a fait pour les mettre & conferver en paix.

De toutes les Nations du côté du Nord, il y en a trois entr'autres qui viennent icy en traite, & tout

The three Nations comprised under the [38] name of Outaouaks, of which one has embraced Christianity, and that of the Etionnontatehronnon Hurons—among whom there are more than five hundred baptized persons—inhabit this point; they live there on fish and corn, and rarely by hunting, and number more than fifteen hundred souls.

The Illinois, tribes extending toward the South, have five large Villages, of which one has a stretch of three leagues, the cabins being placed lengthwise. They number nearly two thousand souls, and repair to this place from time to time in great numbers, as Merchants, to carry away hatchets and kettles, guns, and other articles that they need. During the sojourn that they make here, we take the opportunity to sow in their hearts the first seeds of the Gospel. Fuller mention will be hereafter made of these peoples, and of the desire which they manifest to have one of our Fathers among them to instruct them; and also of the plan formed by Father Marquette to go thither next Autumn.

Eight days' journey from here toward the West is the first of the thirty [39] Villages of the Nadouessi. The extensive warfare carried on by them with our Hurons, and with some other Nations of those Regions, keeps them more confined, and obliges them to come hither only in small numbers, and as if on an Embassy. Of them also mention will be made hereafter, and of what the said Father has done to put them in a state of peace and keep them there.

Of all the Nations toward the North, there are three, among others, who come to trade here; and very recently two hundred Canoes passed some time here.

fraîchement, deux cens Canots y ont passé quelque temps.

Et quatre autres Nations de celles qui composent la Mission de saint François Xavier, dans la Baye des Puans, ont pris icy les premiers teintures de la Foy, pendant le temps qu'elles y ont résidé, fuyant les poursuites des Iroquois.

Ainsi cette Mission se trouve environnée presque de tous côtes de peuples, à la conversion desquels on a commencer de vaquer, ainsi que nous allons voir.

[40] LETTRE DV PERE IACQUES MARQUETTE AU
REVEREND PERE SUPERIEUR DES
MISSIONS.

MON REVEREND PERE,
PAX CHRISTI.

Je suis obligé de rendre compte à V. R. de l'état de la Mission du saint Esprit aux Outaoïaks, selon l'ordre que j'en ay reçu d'Elle, & nouvellement encore du P. Dablon, depuis mon arrivée icy, après une Navigation d'un mois dans la neige, & dans les glaces qui nous ont fermé le passage, & dans des dangers de mort presque continuels.

La Divine Providence m'ayant destiné pour continuer la Mission du saint Esprit, que le Pere Alloüez avoit commencé; [41] & où il avoit baptisé les principaux de la Nation des Kifkakonk. I'y arrivay le treisième de Septembre, & j'allay visiter les Sauvages, qui étoient dans les Deferts, qui sont divisez comme en cinq Bourgades. Les Hurons au nombre de quatre à cinq cens ames presque tous baptizez, conservent toujours un peu de Christianisme; quel-

Four other Nations also — of the number of those composing the Mission of saint François Xavier, at the Bay des Puans — received here the first tincture of the Faith during the time when, fleeing from the pursuit of the Iroquois, they resided here.

Thus this Mission finds itself surrounded, on almost all sides, by peoples to whose conversion we have begun to apply ourselves, as we shall see.

[40] LETTER FROM FATHER JACQUES MARQUETTE TO
THE REVEREND FATHER SUPERIOR
OF THE MISSIONS.

MY REVEREND FATHER,
PAX CHRISTI.

I am obliged to render an account to Your Reverence of the condition of the Mission of saint Esprit among the Outaouaks, according to the order that I have received from You — and again, recently, from Father Dablon — since my arrival here, after a Voyage of a month amid snow and ice, which blocked our passage, and amid almost constant dangers of death.

Having been assigned by Divine Providence to continue the Mission of saint Esprit, — which Father Allouez had begun, [41] and where he had baptized the principal men of the Nation of the Kiskakonk, — I arrived here on the thirteenth of September, and went to visit the Savages in the Clearings, who are divided among five Villages. The Hurons, to the number of four or five hundred souls, almost all baptized, still preserve a little Christianity. Some of the chief men, assembled in a council, were very glad to see me at first; but when I informed them that I

ques-uns des principaux affemblez dans un confeil, furent affez fatisfaits de me voir d'abord; mais leur ayant fait entendre que je ne fçavois pas leur langue encore parfaitement, & qu'il n'y venoit point d'autre Pere, tant à caufe qu'ils étoient tous allez aux Iroquois, & que le Pere Alloüez qui les entendoit tout à fait bien, n'avoit pas voulu y retourner pour cét Hyver, parce qu'ils ne fe portoient point à la Priere avec affez d'affection. Ils avoüerët qu'ils meritoient bien cette punition; & depuis, durant l'Hyver ils en ont parlé, & ont refolu de mieux faire, ainfi qu'ils me l'ont témoigné.

La Nation des Outaoüaks Sinagaux, eft tres-éloignée du Royaume de Dieu [42] pour eftre extrêmement attachez par-deffus toutes les autres Nations aux falletes, aux facrifices, & aux jongleries, ils tournent la Priere en rifée: A peine veulent-ils nous entendre parler du Chriftianifme; ils font fuperbes & fans efprit, tellement que je croy qu'il y a fi peu à faire avec cette Nation, que je n'en ay pas feulement voulu baptizer les enfans qui fe portoient bien, & qui fembloient pouvoir échaper, me contentant d'être aux aguets pour les malades.

Ceux de la Nation de Keinouché fe déclarent hautement, difant qu'il n'eft point encore temps; il y a neantmoins deux hommes autres-fois baptizez, dont l'un qui eft affez âgé paffe pour un miracle parmy les Sauvages, n'ayant point encore voulu fe marier: il perfifte toujours en fa refolution, quoy qu'on puiſſe luy en dire; il fouffre de grandes attaques, même de ſes parens, cela ne le touche point, non plus que la perte qu'il a faite de toutes ſes Marchandifes qu'il avoit apportées l'an paſſé des

did not yet know their language perfectly, and that no other Father was coming to the place,—both because they had all gone to the Iroquois; and because Father Allouez, who understood them thoroughly, had been unwilling to return to them for this Winter, because they did not take enough interest in Prayer,—they acknowledged that they were well deserving of this punishment. Since then they have spoken of the matter during the Winter, and resolved to do better, as they have declared to me.

The Nation of the Sinagaux Outaouaks is very far from the Kingdom of God, [42] because of its extreme attachment, above all the other Nations, to indecencies, sacrifices, and jugglery. They turn Prayer to ridicule, and scarcely will they hear us speak of Christianity; they are proud and without intelligence; so that I think there is so little to be accomplished with this Nation that I have not even been willing to baptize the children who were well, or those who seemed able to escape disease,—contenting myself with being on the watch for the sick.

The people of the Nation of Keinouché⁵ declare themselves boldly, saying that it is not yet time. Still there are two men that were formerly baptized,—one of whom, who is rather old, is looked upon as a wonder among the Savages, from his never yet having chosen to marry; and he still persists in his resolution, whatever one can say to him on the subject. He undergoes sharp attacks, even from his relatives; but that does not affect him any more than the loss he suffered of all his Merchandise that he had brought the previous year from the French settlements, not even [43] saving wherewith to

habitations Françoises, ne luy étant pas [43] seulement resté dequoy se couvrir; ce font de rudes épreuves pour des Sauvages, dont la plupart ne cherchent rien autre chose que de posséder beaucoup en ce monde.

L'autre qui est un jeune homme nouvellement marié semble estre d'une autre nature que les autres. Les Sauvages extraordinairement attachez a leurs rêveries; avoient conclud qu'il falloit qu'un certain nombre de jeunes gens fissent des sautez avec de jeunes filles, lesquelles choisissent pour ce fujet tel jeune homme qu'il leur plaist; jamais cela ne se refuse, parce qu'ils croient que de la dépend la vie des hommes: on appella ce jeune Chrestien, d'abord il entre dans la Cabanne, & voyant qu'on alloit commencer ces defordres, il fait semblant d'être malade, & fort aussi-tôt: on va le rappeler, mais il n'en veut rien faire: il s'est confessé avec autant de prudence qu'on sçauroit faire, & j'ay admiré qu'un Sauvage peust vivre si innocemment, & se declarer par tout Chrestien avec tant de generosité. Il a encore sa mere qui est bonne Chrestienne, [44] & quelques-unes de ses sœurs.

Les Outaôïaks extraordinairement superstitieux dans leurs festins & leurs jongleries, semblent s'endurcir aux instructions qu'on leur fait, ils sont neantmoins bien contents qu'on baptize leurs enfans. Dieu a permis cét Hyver qu'une femme mourût dans son peché; on m'avoit caché sa maladie, & je n'en appris rien que par le bruit qui courut qu'elle avoit demandé pour sa guerison une danse tres-vilaine: j'allay aussi-tôt dans une Cabanne, ou tous les anciens estoient en festin, entre lesquels étoient quelques

cover himself. These are harsh trials for Savages, the greater part of whom seek for nothing else than to possess much in this world.

The other, who is a young man newly married, seems to be of a different nature from the rest. The Savages, extraordinarily attached to their dreams, had concluded that it was necessary for a certain number of young men to commit indecent acts with some young girls,—the latter choosing for this purpose such young men as they pleased. Never is any refusal given, because they believe that thereon depend the men's lives. This young Christian was called; at first, he entered the Cabin, but, seeing that those dissolute acts were about to begin, he pretended to be ill, and immediately went away. Some one went to call him back, but he would have none of it. He made his confession with as much prudence as any one could use; and I beheld with admiration that a Savage could live with such innocence, and everywhere declare himself a Christian with such spirit. He has a mother, too, who is a good Christian, [44] as are some of his sisters.

The Outaouaks, superstitious to an extraordinary degree in their feasts and their juggleries, seem to harden themselves to the teachings that are given them; yet they are very glad to have their children baptized. God suffered a woman to die in her sin this Winter. Her illness had been concealed from me, and I learned nothing of it except from the report that was circulated that she had asked for a very indecent dance as a cure. I immediately went into a Cabin where all the elders were at a feast, and among them were some Christian Kiskakonk. I pointed out to them this woman's impiety as well

Chrétiens Kifkakonk; je leur montray l'impiété de cette femme, & du jongleur, je les instruis, je parlay à tous ceux qui étoient prefens; & Dieu voulut qu'un ancien Outaoüak parla, difant que l'on m'accordoit ce que je demandois, & qu'il n'importoit pas que cette femme mourût. Vn ancien Chrétien prit auffi-tôt la parole, difant à la Nation qu'il falloit empêcher les débordemens de la jeunefſe, & qu'il ne falloit pas permettre que les filles Chrétiennes ſe trouvaſſent [45] jamais à ces danſes. Pour ſatisfaire cette femme on changea cette danſe en un jeu d'enfant, mais cela n'empêcha point qu'elle ne mourût avant le jour.

L'extremité ou étoit un jeune homme malade, fit dire aux jongleurs qu'il falloit invoquer le Diable par des ſuperſtitions tout à fait extraordinaires: Les Chrétiens n'y firent aucune invocation, il n'y eut que le jongleur & le malade que l'on faisoit paſſer ſur de grands feux qu'on avoit allumez dans toutes les Cabannes; ils diſent qu'il n'en ſent point la chaleur, quoy qu'on luy eût graiſſé le corps d'huyle durant cinq ou ſix jours: Hommes femmes & enfans courent par les Cabannes, demandans pour enigme ce qu'ils ont dans la penſée, & celui qui le devine eſt tres-content de luy donner ce qu'il cherche: Je les empêchay de faire les ſaſetez qu'ils ont accoutumé de faire à la fin de toutes ces diableries. Je ne penſe pas qu'ils y retournent, parce que le malade mourut peu de temps après.

[46] La Nation des Kifkakonk, laquelle durant trois ans avoit refusé de recevoir l'Evangile que le Pere Alloüez leur annonçoit, reſolurent enfin ſur l'Automne de l'année 1668. d'obeyr à Dieu. La

as the juggler's, and I gave them instruction and spoke to all present. It was God's will that an old Outaouak should speak, saying that I was granted what I asked, and that it was no matter if that woman did die. An old Christian immediately took the word, and told the Nation that the young people's dissolute conduct must be stopped, and that the Christian girls must never be permitted to be present [45] at those dances. To satisfy that woman, the dance asked for was changed into a children's game, but this did not prevent her from dying before daylight.

The critical illness of a sick young man caused the jugglers to say that the Devil must be invoked by the observance of some altogether extraordinary superstitions. The Christians did not make any invocation to him; there were only the juggler and the sick man, who was made to pass over some large fires that had been lighted in all the Cabins. They said that he did not feel the heat, although his body had been smeared with oil for five or six days. Men, women, and children ran through the Cabins, asking as a riddle what they had in their thoughts; and he who guessed it was very glad to give the person what he sought. I prevented them from carrying out the indecencies that they are accustomed to practice at the close of all these deviltries; and I do not think that they will return to them, because the sick man died soon afterward.

[46] The Nation of the Kiskakonk, which for three years had refused to receive the Gospel, as proclaimed to them by Father Allouez, resolved at last, toward Autumn of the year 1668, to obey God. The resolution to that effect was adopted in a

resolution en fut prise dans un conseil, & declarée au Pere, qui s'obligea d'hiverner pour une quatrième fois avec eux, afin de les instruire & baptizer: Les principaux de la Nation se declarerent Chrétiens; & afin de les cultiver, le Pere ayant passé dans une autre Mission, on m'en donna la charge, que j'allay prendre au mois de Septembre de l'année 1669.

Tous les Chrétiens étoient dans leurs champs pour ramasser le bled d'Inde, ils m'écouterent avec plaisir, lors que je leur dis que je ne venois à la pointe qu'à leur consideration & celle des Hurons, que jamais on ne les abandonneroit, qu'on les cheriroit pardeffus toutes les autres nations, & qu'ils ne faisoient plus qu'une mesme chose avec les François. J'eus la consolation de voir leur affection à la priere, & l'estat qu'ils font d'être [47] Chrestiens, je baptizay les enfans nouvellement nais, je visitay les Anciens que je trouvay tous bien disposez; le Chef ayant souffert qu'on attachast proche de sa Cabanne à une perche un chien, qui est une espece de sacrifice que les Sauvages font au Soleil, & luy ayant dit que cela n'estoit pas bien, il alla luy mesme aussi-tost le jetter en bas. Vn malade instruit, mais non pas encore baptisé, me pria de luy octroyer cette grace, ou bien de demeurer proche de luy, parce qu'il ne vouloit point employer le jongleur pour sa guerison, & qu'il craignoit le feu d'Enfer: je le disposay au Baptême, j'estois souvent dans sa Cabanne, la joye qu'il en recevoit luy rendit en partie la santé; il me remercia du soin que j'avois pris de luy; & peu de temps apres disant que je luy avois donné la vie, il me fit present d'un esclave qu'on luy avoit amené des Illinois depuis deux ou trois mois.

council, and announced to the Father, who was thus obliged to winter with them for a fourth time, in order to instruct and baptize them. The chiefs of the Nation declared themselves Christians; and, in order to cultivate them, the Father having gone on to another Mission, I was given charge of them, and went to assume my duties in the month of September of the year 1669.

All the Christians were in their fields, harvesting the Indian corn. They heard me with pleasure when I told them that I came to la pointe only out of consideration for them and for the Hurons; that they should never be forsaken, but cherished more warmly than all the other nations; and that they had only one common interest with the French. I had the consolation of seeing their fondness for prayer, and the great account they make of being [47] Christians; I baptized the new-born babes, and visited the Elders, whom I found all favorably disposed; and when the Chief had permitted that a dog should be suspended from a pole near his Cabin,—a kind of sacrifice that the Savages make to the Sun,—and I had told him that was not right, he went himself at once and threw it down. A sick man, instructed but not yet baptized, begged me to grant him that grace, or else to remain near him, because he did not wish to employ the juggler for his cure, and he was afraid of Hell-fire. I prepared him for Baptism, and was often in his Cabin, the joy that he felt in consequence partly restoring his health. He thanked me for the care that I had taken of him, and soon after, saying that I had given him his life, he gave me a present of a slave that had been brought to him from the Illinois, two or three months before.

Estant le soir dans la Cabanne d'un Chrestien où je couchay, luy ayant fait faire quelques prieres aux Anges Gardiens, & luy ayant raconté quelques [48] histoires pour luy faire connoistre l'affistance qu'ils nous donnent, principalement dans les perils où nous nous trouvons d'offenser Dieu, il me dit qu'il connoissoit bien à present une main invisible qui le frappa, estant sur le point depuis son Baptisme de faire mal avec une femme, & qu'ayant entendu comme une voix qui luy disoit qu'il se souvint qu'il estoit Chrestien, il se retira sans commettre aucun pechê; il m'a depuis souvent parlé de la devotion aux Anges Gardiens, & en a entretenu les autres Sauvages.

Quelques jeunes femmes baptizées fervent d'exemple à toutes les autres, & ne rougissent point de dire qu'elles sont Chrestiennes. Les mariages parmy les Sauvages se rompent quasi aussi facilement qu'ils se lient, & ce n'est point des-honneur de se marier à d'autres. Ayant appris qu'une jeune femme Chrestienne quittée par son mary estoit dans le mesme danger à cause des parents, je l'allay visiter, je l'encouragé à se comporter Chrestiennement, elle a si bien tenu sa parole, qu'on n'a jamais entendu [49] parler d'elle, sa conduite avec les remonstrances que j'en eus faites à son mary, la contrainst de la reprendre sur la fin de l'Hyver, & aussi-tôt elle n'a point manqué de venir à la Chapelle en étant auparavant trop éloignée; elle m'a découvert sa conscience, & j'admire qu'une jeune femme ait vécu de la sorte.

Les Payens ne font point de festin sans Sacrifice, & nous avons de la peine de les en empêcher; les

One evening when I was in a Christian's Cabin, where I slept, and had caused him to offer some prayers to the Guardian Angels,—relating to him some [48] anecdotes to make him recognize the help that they give us, principally in the dangers of offending God in which we find ourselves,—he told me that he now recognized an invisible hand that struck him, when he was on the point of committing sin with a woman, after his Baptism. He said that he had heard what seemed like a voice, telling him to remember that he was a Christian; and he desisted, without committing any sin. Since then, he has often spoken to me about devotion to the Guardian Angels, and has talked about them with the other Savages.

Some young women who have been baptized serve as examples to all the other women, and do not blush to declare that they are Christians. Marriages among the Savages are broken almost as easily as they are made, and it is no dishonor to marry again. Learning that a young Christian woman, abandoned by her husband, was exposed to this danger because of her relatives, I went to visit her and encouraged her to conduct herself like a Christian. She kept her word so well that there has never been heard [49] any gossip about her; her conduct, together with the remonstrances that I made to her husband, compelled him to take her back toward the end of the Winter; and forthwith she failed not to come to Chapel, having been too far from it before. She has laid bare her conscience to me, and I am filled with admiration that a young woman has lived as she has.

Chrêtiens à present ont changé ces façons d'agir; & pour l'obtenir plus facilement, je garde un peu de leur coûtume, & j'en ôte tout ce qui est de mal; il faut qu'ils parlent au commencement du festin, ils s'adreffent donc à Dieu, auquel ils demandent la fanté, & ce qu'ils ont de besoin; & que c'est pour ce fujet qu'ils donnent à manger aux hommes. Il a plû à Dieu de conferver tous les Chrêtiens en fanté, excepté deux enfans qu'on vouloit me cacher, & pour lesquels un Jongleur avoit fait ses diableries, qui moururent peu de temps après leur Baptême.

Ayant invité les Kiskakonk de venir [50] hiverner auprès de la Chapelle, ils quitterent toutes les autres Nations pour se rassembler proche de nous, afin de pouvoir prier Dieu, d'être instruits, & de faire recevoir le Baptême à leurs enfans. Ils se declarent Chrêtiens, & c'est pour cela que dans tous les conseils & les affaires de consequence je m'adreffois à eux, & c'étoit assez de leur témoigner ce que je voulois pour l'obtenir, lors que je leur parlois comme à des Chrêtiens: ils me disoient aussi que c'étoit à cause de cela qu'ils m'obeïssoient, ils ont pris le dessus sur les autres Nations, & on peut dire qu'ils en gouvernent trois autres: C'est une grande consolation à un Missionnaire de voir des esprits si souples parmy la Barbarie, vivre avec tant de paix avec des Sauvages, & passer quelquesfois les journées entieres à les instruire & à les faire prier Dieu. La rigueur de l'Hyver, & le mauvais temps ne les empêchoit point de venir à la Chapelle; il y en avoit qui n'auroient pas laissé passer un seul jour, & j'étois occupé à les recevoir depuis le matin jusques au soir. [51] L'en dispois pour le Baptême, j'en instruïsois pour la Confession,

The Pagans hold no feast without Sacrifice, and we have much difficulty in restraining them from it. The Christians have now changed their methods of procedure; and in order to effect this change the more easily, I keep a little of their usage, and take from it all that is bad. They must needs make speeches at the opening of the feast; they accordingly address themselves to God, whom they ask for health and for what they need, saying that it is for this purpose that they give the feast. God has been pleased to preserve all the Christians in health, except two children whom the people tried to hide from me, and in whose behalf a Juggler had executed his deviltries; they died a short time after their Baptism.

When I invited the Kiskakonk to come [50] and winter near the Chapel, they left all the other Nations, to gather together near us, in order that they might pray to God, be instructed, and have their children receive Baptism. They declare themselves Christians, and it is for this reason that, in all the councils and in all matters of consequence, I addressed myself to them; it was enough to show them what I wished, in order to obtain it, when I spoke to them as to Christians. They used to tell me also that it was on that account that they obeyed me. They have gained the upper hand over the other Nations and may be said to govern three others. It is a great consolation to a Missionary to see such pliable dispositions in the midst of Barbarism, to live in such peace with Savages, and to pass sometimes whole days in teaching them and making them pray to God. The Winter's severity and the bad weather did not prevent them from coming to Chapel; there were some who did not let a single day pass without

& j'en defabufois de leurs rêveries. Les anciens me disoient que la jeunesse n'avoit point encore d'esprit, & qu'il falloit que j'empêchasse leurs débordemens: Je leur parlois souvent de leurs filles, afin qu'ils ne permissent point que les jeunes gens les allassent visiter la nuit; je sçavois quasi tout ce qui se passoit parmy deux Nations qui étoient proche de nous: mais ayant entendu quasi parler de toutes les autres, on ne m'a jamais rien dit des Chrêtiennes; & lors que j'en demandois le sentiment à quelques anciens, ils n'avoient rien à me répondre, sinon qu'elles prioient Dieu. Je leur inculquois souvent ce point, sçachant bien toutes les importunités qu'elles souffrent toutes les nuits, & le courage qu'il faut qu'elles ayent pour y résister. Elles ont appris à estre modestes, & les François qui les voyoient, voyoient bien qu'elles ne ressembloient point aux autres. C'est par là qu'on fait différence des Chrêtiennes d'avec les autres.

[52] Instruisant un jour les anciens dans ma Cabanne, & leur parlant de la Creation du Monde, & d'autres Histoires de l'Ancien Testament, ils me raconterent ce qu'ils croyoient autrefois, ils en font à present un sujet de fable: ils ont quelque connoissance de la Tour de Babel, disant que leurs anciens avoient raconté qu'on avoit autrefois fait une grande maison, mais qu'un grand vent l'avoit jettée par terre. Ils méprisent toutes ces petites divinités qu'ils avoient auparavant que d'être baptisez, ils en raillent souvent, & s'étonnent d'avoir eu si peu d'esprit, que d'avoir fait des sacrifices à ces sujets de fables.

J'ay baptisé un adulte après une longue épreuve; & voyant son assiduité à la priere, son ingenuité à me

coming, and I was busy receiving them from morning till night. [51] I prepared some for Baptism, instructed them preparatory to Confession, and disabused them of their errors regarding dreams. The elders told me that the young people had not yet any sense, and that I must check them in their dissolute conduct. I spoke to them often about their daughters, in order that they might not permit the young men to go and visit them at night. I knew almost all that was going on among two Nations that were near us; but while I had heard mention of almost all the other women, I was never told anything about the Christians; and whenever I asked some of the elders their opinion about them, they would have no answer to give me except that they were wont to pray to God. I often impressed this matter upon the women, knowing well all the importunities they suffer every night, and the courage they must needs have to resist them. They have learned to be modest, and the French who were wont to see them see plainly that they do not resemble the rest. It is in this matter that the Christian women are distinguished from the others.

[52] One day when I was instructing the elders in my Cabin and telling them about the Creation of the World and other Old Testament Narratives, they gave me an account of what they used to believe formerly but now regard as a matter of fable. They have some knowledge of the Tower of Babel, saying that their old men had related to them how formerly a great house had been built, but a strong wind had overthrown it. They despise all those little divinities that they had before being baptized; they often make fun of these, and are astonished that they have had

raconter la vie passée, les promesses qu'il me faisoit, principalement de ne point aller voir les filles: Les assurances qu'on me donnoit de sa bonne conduite, m'obligèrent de luy accorder ce qu'il me demandoit; il a depuis continué, & aussi-tôt après son retour de [53] la pêche, il n'a pas manqué de venir à la Chapelle: Tous les Sauvages se separerent pour aller chercher à vivre, après les Fêtes de Pâques; ils me promirent qu'ils se souviendroient toujours de la Priere, & me supplioient fort qu'un de nos Peres les allât retrouver l'Automne, quand ils feroient s'affem-blez. On leur accordera ce qu'ils demandent, & s'il plaist à Dieu nous envoyer quelque Pere, il prendra ma place, tandis que pour executer les ordres du Pere Superieur, j'iray commencer la Mission des Illinois.

Les Illinois font éloignez de la pointe de trente journées par terre, par un chemin tres-difficile: Ils font au seul Sur-Oüest de la pointe du saint Esprit: L'on passe par la Nation des Ketchigamins, qui font plus de vingt grandes cabanes: ils font dans les terres, ils cherchent d'avoir connoissance des François, esperant en avoir des haches, des coüteaux, & autres ferrailles: Ils les craignent de telle forte qu'ils ont retiré du feu deux Illinois, qui ont dit étans attachez aux poteaux, [54] que le François avoit dit qu'il vouloit que la paix fût par toute la terre. L'on passe ensuite chez les Miamioüek, & on arrive par de grands deserts aux Illinois, qui se font principalement réunis en deux Bourgades, qui font plus de huit à neuf mille ames. Ces peuples font assez bien disposez pour le Christianisme, depuis que le Pere Alloüez leur a parlé à la Pointe, d'adorer un seul Dieu, ils

so little sense as to offer sacrifices to those fabulous creatures.

I baptized a grown man after a long probation: in view of his assiduity in prayer, his openness in relating his past life to me, and the promises he gave me, especially not to go and see the girls, I was obliged to grant him what he asked from me, on account of the assurances of his good conduct that were given me. He has since continued in it and [53] has not failed to come to Chapel immediately on his return from fishing. After the Easter Holidays, all the Savages separated to go in search of their living,—promising me always to remember their Prayers, and earnestly begging me to have one of our Fathers go and join them in the Autumn, when they should have reassembled. Their request was granted, and if it please God to send some Father to us, he will take my place, while I shall go to start the Mission among the Illinois, in pursuance of the Father Superior's orders.

The Illinois are distant from la pointe thirty days' journey by land, by a very difficult route, and live by themselves, Southwestward from the point of saint Esprit. One passes the Nation of the Ketchigamins, who live in the interior, constitute more than twenty large cabins, and seek acquaintance with the French, hoping to obtain hatchets, knives, and other iron implements from them. They fear them to such a degree that they withdrew from the fire two Illinois, who, after being bound to the stakes, stated [54] that the Frenchman had said that he wished peace to prevail over all the earth. One goes on then to the Miamiouek, and, after crossing great prairies, reaches the Illinois, who are mainly gathered

ont commencé de quitter leur fausse divinité; ils adorent le Soleil & le Tonnerre: ceux que j'ay vû parroissent estre d'assez bon naturel; ils ne courent point les nuits à la façon des autres Sauvages: Vn homme tuë hardiment sa femme s'il apprend qu'elle n'ait pas esté fidelle, ils sont plus retenus dans leurs Sacrifices, & me promettent d'embrasser le Christianisme, & de faire tout ce que je diray dans le Pays. C'est dans cette veüe que les Outaouïaks m'ont donné un jeune homme qui en étoit nouvellement venu, & qui m'a donné les commencemens de la langue, durant le loisir que les Sauvages de la Pointe [55] m'ont donné durant l'Hyver, à peine peut-on l'entendre, quoy qu'il ait quelque chose de l'Algonquine: Iespere neantmoins moyennant la Grace de Dieu, d'entendre & d'estre entendu, si Dieu par sa bonté me conduit en ce Pays.

Il ne faut point esperer de pouvoir fuir les Croix dans toutes nos Missions; & le meilleur moyen d'y vivre content, est de ne les point craindre, & d'attendre de la bonté de Dieu, dans la jouissance des petites, d'en avoir de beaucoup plus grandes. Les Illinois nous fouhaittent, à la façon des Sauvages, pour participer avec eux de leurs miseres, & pour souffrir tout ce qui se peut imaginer de la barbarie. Ce sont des brebis égarées qu'il faut chercher parmy les broffailles & les bois, puisque principalement elles crient si fort qu'on les aille retirer de la gueule du Loup, ce sont les instances qu'ils m'en ont faites durant l'Hyver: C'est pour cela qu'ils sont allez ce Printemps dans le Pays avertir les anciens de me venir querir l'Automne.

[56] Les Illinois vont toujours par terre, sement du

in two Villages, containing more than eight or nine thousand souls. These people are fairly well inclined toward Christianity; since Father Allouez spoke to them, at la Pointe, about worshipping the one God, they have begun to abandon their false divinity. They worship the Sun and Thunder. Those whom I have seen seem to be of a tolerably good disposition: they do not go about at night, as do the other Savages; a man boldly kills his wife if he learns that she has not been faithful; they are more moderate in their Sacrifices; and they promise me to embrace Christianity, and observe all that I shall say in the Country. With this purpose in view, the Outaouaks gave me a young man who had lately come from the Illinois, and he furnished me the rudiments of the language, during the leisure allowed me by the Savages of la Pointe [55] in the course of the Winter. One can scarcely understand it, although it is somewhat like the Algonquin; still I hope, by the Grace of God, to understand and be understood, if God in his goodness lead me to that Country.

One must not hope that he can avoid Crosses in any of our Missions; and the best means to live there contentedly is not to fear them, and to expect from God's goodness, while enjoying the small ones, to have much heavier ones. After the fashion of the Savages, the Illinois wish for us in order that we may share their miseries with them, and suffer every imaginable hardship of barbarism. They are lost sheep, that must be sought for among the thickets and woods, since for the most part they cry so loudly that one hastens to rescue them from the jaws of the Wolf,—so urgent have been their petitions to me during the Winter. That is why they went into

bled d'Inde qu'ils ont en grande abondance, ont des citrouilles auffi groffes que celles de France, ont quantité de racines & de fruits. La chaffe de Bœufs Sauvages, d'Ours, Cerfs, Cocqs d'Inde, Canards, Outardes, Tourtres & Gruës, y eft tres-belle. Ils quittent leur Bourg quelque temps de l'année pour aller tous enfemble fur les lieux où fe tuënt les bêtes, & pour mieux refifter aux ennemis qui les viennent attaquer. Ils croient que fi j'y vay, je mettray la paix par tout, qu'ils demeureront tousiours dans un mefme lieu, & qu'il n'y aura que la jeunefle qui ira chaffer.

Quand les Ilinois viennent à la Pointe, ils paffent une grande riviere qui a quafi une lieuë de large: Elle va du Nord au Sud, & fi loin, que les Ilinois qui ne fçavent ce que c'eft que du Canot, n'ont point encore entendu parler de la fortie; ils ont feulement connoiffance qu'il y a de tres-grandes Nations plus bas qu'eux, dont les unes [57] font deux fois du bled d'Inde l'année, du côté de l'Eft Sud-Eft de leur Pays, une Nation qu'ils appellent Chaotianou, les eft venu vifiter l'Efté paffé, ce jeune homme qu'on ma donné qui m'enfeigne la langue, les a veus; ils font chargez de Raffade, qui faiët voir qu'ils ont communication des Europeans: ils avoient traversé une terre durant prés de trente jours, devant que d'arriver au Pays, il eft difficile que cette grande Riviere fe décharge dans la Virginie; & nous croyons plûtoft qu'elle a fon embouchure dans la Califurnie: Si les Sauvages qui me promettent de faire un Canot, ne me manquent point de parole, nous irons dans cette Riviere tant que nous pourrons, avec un François, & ce jeune homme qu'on m'a donné, qui fçait quelques-unes de

the Country this Spring, to notify the elders to come and get me in the Autumn.

[56] The Illinois journey always by land; they raise Indian corn, which they have in great abundance, have squashes as large as those of France, and have a great many roots and fruits. There is fine hunting there of Wild Cattle, Bears, Stags, Turkeys, Ducks, Bustards, Pigeons, and Cranes. The people quit their Village some time in the year, to go all together to the places where the animals are killed, and better to resist the enemy who come to attack them. They believe that, if I go to them, I shall establish peace everywhere, that they will always live in one place, and that it will be only the young men who will go hunting.

When the Illinois come to la Pointe, they cross a great river which is nearly a league in width, flows from North to South, and to such a distance that the Illinois, who do not know what a Canoe is, have not yet heard any mention of its mouth. They simply know that there are some very large Nations lower down than themselves, some of whom, [57] toward the East-Southeast of their Country, raise two crops of Indian corn in a year. A Nation that they call Chaouanou came to see them last Summer; and this young man who has been given me, and is teaching me the language, saw them. They are laden with glass Beads, which shows that they have communication with Europeans. They had come overland a journey of nearly thirty days, before reaching the Country. It is hard to believe that that great River discharges its waters in Virginia, and we think rather that it has its mouth in California. If the Savages who promise to make me a Canoe do not break their

ces langues, & qui a une facilité pour apprendre les autres, nous visiterons les Nations qui les habitent, afin d'ouvrir le passage à tant de nos Peres, qui attendent ce bon-heur il y a si long-temps, cette découverte [58] nous donnera une entiere connoissance de la Mer ou du Sud, ou de l'Oüest.

A six ou sept journées plus bas que les Il[in]ois, il y a une autre grande Riviere dans laquelle font des Nations prodigieuses, qui se servent de Canots de bois; nous ne pouvons pas rien en écrire autre chose jusques à l'année prochaine, si Dieu nous fait la grace de nous y conduire.

Les Illinois font guerriers, ils font quantité d'Esclaves dont ils font trafic avec les Outaouïaks, pour en avoir des Fuzils, de la Poudre, des Chaudieres, des Haches, & des Coûteaux. Ils avoient autrefois la guerre avec les Nadoüeffi, & ayans fait la paix depuis quelques années, je l'ay affermie pour leur faciliter le voyage de la Pointe, où je vay les attendre pour les accompagner dans le Pays.

Les Nadoüeffi qui sont les Iroquois de ce païs, au delà de la Pointe, mais moins perfides, & qui n'attaquent jamais qu'après avoir esté attaquez, sont [59] au Sur-Oüest de la Mission du S. Esprit. C'est une grande nation, & qu'on n'a point encore visitée, nous estans attachez à la conversion des Outaouïaks; ils craignent le François à cause qu'il apporte le fer en ce païs; ils ont une langue toute differente de l'Algonquine, & de la Huronne; il y a quantité de bourgs, mais ils s'estendent bien loing. Ils ont des façons de faire toutes extraordinaires; ils adorent principalement le Calumet, ne disent mot dans leurs festins, & quand quelque estranger arrive ils luy

word to me, we shall explore this River as far as we can, with a Frenchman and this young man who was given me, who knows some of those languages and has a facility for learning the others. We shall visit the Nations dwelling there, in order to open the passage to such of our Fathers as have been awaiting this good fortune for so long a time. This discovery [58] will give us full knowledge either of the South Sea or of the Western Sea.

Six or seven days' journey below the Illinois, there is another great River, on which live some very powerful Nations, who use wooden Canoes; of them we can write nothing else until next year—if God grant us the grace to conduct us thither.

The Illinois are warriors and take a great many Slaves, whom they trade with the Outaouaks for Muskets, Powder, Kettles, Hatchets and Knives. They were formerly at war with the Nadouessi, but made peace with them some years ago, which I confirmed, in order to facilitate their coming to la Pointe,—where I am going to await them, that I may accompany them into their Country.

The Nadouessi, who are the Iroquois of this country, beyond la Pointe,—but less perfidious than they, and who never attack until they have been attacked,—are [59] toward the Southwest from the Mission of St. Esprit. It is a large nation and has not yet been visited, as we are engaged in the conversion of the Outaouaks. They fear the Frenchman because he brings iron into this country; they have a language wholly different from the Algonquin and the Huron; there are a good many villages, but they extend over a great deal of territory. Their manners and customs are quite extraordinary: they chiefly adore the

donnent à manger avec une fourchette de bois, comme on feroit à un enfant: toutes les nations du Lac leur font la guerre, mais avec peu de fuccez: ils ont de la fausse avoine, se servent de petits Canots, & gardent inviolablement leur parole. Je leur ay envoyé un present par l'Interprete pour leur dire qu'ils eussent à reconnoître le François par tout où il se rencontreroit; qu'ils eussent à ne le point tuër, ny les Sauvages qui l'accompagneroient. Que la Robbe noire vouloit passer dans le Pays des Affinipouïars, [60] dans celui des Kilistinaux, qu'elle étoit déjà aux Outagamis, & que je partoisi cét Automne pour aller aux Illinois, dont ils laisseroient le passage libre. Ils y ont consenty; mais pour ce qui étoit de mon present, ils attendoient que tout le monde fust retourné de la chasse, & qu'ils se trouveroient cét Automne à la Pointe, pour tenir conseil avec les Illinois, & pour me parler. Je souhaitterois que toutes les Nations eussent autant d'amour pour Dieu, qu'ils ont de crainte des François, le Christianisme feroit bien-tost fleurissant.

Les Affinipouïars qui ont quasi la mesme langue que les Nadoüeffi, font vers l'Oüest de la Mission du S. Esprit, ils en font à quinze ou vingt journées sur un Lac, où ils font de la fausse avoine, & où la pêche est tres-abondante. J'ay oüy dire qu'il y avoit dans leur Pays une grande Riviere qui mene à la Mer de l'Oüest, & où un Sauvage me dit qu'étant à l'embouchure, il avoit vû des François, & quatre grands Canots à la voile.

[61] Les Kilistinaux font peuples courans & nous ne sçavons pas bien encore leur rendez-vous, ils font vers le Nord-Oüest, de la Mission du saint Esprit,

Calumet, and say not a word at their feasts; and, when any stranger arrives, they feed him with a wooden fork, as one would a child. All the nations of the Lake make war on them, but with little success. They have the wild oats, use little Canoes, and keep their word inviolate. I sent them a present by the Interpreter, with a message that they must show due recognition to the Frenchman wherever they met him, and must not kill him or the Savages accompanying him; that the black Gown wished to proceed into the Country of the Assinipouars, [60] and into that of the Kilistinaux; that he was already among the Outagamis; and that I should set out this Autumn to go to the Illinois, the passage to whom they were to leave free. To this they consented; but, as for my present, they were waiting until all their people should have come back from the chase; and they said that they would be at la Pointe this Autumn, to hold council with the Illinois and talk with me. I could wish that all the Nations had as much love for God as these people have fear of the French; Christianity would soon be flourishing.

The Assinipouars, who have almost the same language as the Nadouessi, are Westward from the Mission of St. Esprit, being fifteen or twenty days' journey distant on a Lake, where they gather wild oats, and fish are very plenty. I heard that there was in their Country a great River leading to the Western Sea; and a Savage told me that, being at its mouth, he had seen Frenchmen and four large Canoes with sails.

[61] The Kilistinaux are nomadic people, and we do not yet well know their rendezvous. They are

font tousiours dans les bois, ils n'ont que leur Arc pour vivre; ils passerent à la Mission où j'étois l'Automne passé, jusques au nombre de deux cens Canots qui venoient achepter des Marchandises & du bled, ils entroient dans les bois pour y passer l'Hyver: Je les ay veus ce Printemps sur le bord du Lac.

toward the Northwest of the Mission of saint Esprit, are always in the woods, and have only the Bow to live by. They called at the Mission where I was last Autumn, to the number of two hundred Canoes, coming to buy Merchandise and corn. They went into the woods to pass the Winter; but I have seen them this Spring, on the Lake shore.

[62] CHAPITRE XII.

DE LA MISSION DE SAINT FRANÇOIS XAVIER DANS
LA BAYE DES PUANS, OU PLÛTÔT DES
EAUX PUANTES.

*Lettre du P. Alloüez qui a eu charge de cette Mission, au
R. P. Supérieur.*

MON R. PERE,
PAX CHRISTI.

I'envoye à V. R. le Journal de nôtre hivernement, où elle trouvera comme l'Evangile a esté publiée, & IESVS-CHRIST prêché à des Peuples qui n'adorent que le Soleil, ou quelques Idoles imaginaires.

[63] Nous partîmes du Sault le troisiéme Novembre, moy troisiéme, deux Canots de Prouteoïatamis me vouloient emmener en leur Pays; non pas pour y estre instruits, n'ayans aucune disposition à la Foy; Mais pour adoucir quelques jeunes François, qui étans parmy eux pour le negoce, les menaçoient & maltraitoient.

Nous arrivâmes le premier jour à l'entrée du Lac des Hurons, où nous couchâmes à l'abry des Isles. La longueur du voyage & la difficulté du chemin, à cause de la Saison avancée, nous porterent à avoir recours à saint François Xavier Patron de nôtre Mission, en m'obligeant à celebrer la sainte Messe, & mes deux Compagnons à Communier le jour de sa

[62] CHAPTER XII.

OF THE MISSION OF SAINT FRANÇOIS XAVIER ON THE
“BAY OF STINKARDS,” OR RATHER
“OF STINKING WATERS.”

*Letter from Father Allouez, who has had charge of this
Mission, to the Reverend Father Superior.*

MY REVEREND FATHER,
PAX CHRISTI.

I send to Your Reverence the Journal of our winter's campaign, wherein you will find how the Gospel has been proclaimed, and JESUS CHRIST preached, to Peoples that worship only the Sun, or some imaginary Idols.

[63] On the third of November, we departed from the Sault, I and two others. Two Canoe-loads of Prouteouatamis wished to conduct me to their Country; not that they wished to receive instruction there, having no disposition for the Faith, but that I might curb some young Frenchmen, who, being among them for the purpose of trading, were threatening and maltreating them.

We arrived on the first day at the entrance to the Lake of the Hurons, where we slept under the shelter of the Islands. The length of the journey and the difficulty of the way, because of the lateness of the Season, led us to have recourse to saint Francis Xavier, Patron of our Mission; this obliged me to celebrate holy Mass, and my two Companions to

Feste à son honneur; & de plus, de l'invoquer tous les jours deux fois en recitant son Oraïson.

Le quatrième sur le midy, nous doublâmes le Cap qui fait le détour, & est le commencement du Détroit ou du Golfe du Lac Huron assez connu, & du Lac des Ileaoüiers [*sc.* Illinois], inconnu jusques à present, beaucoup plus petit que le Lac [64] Huron. Sur le foir le vent contraire qui alloit jeter nôtre Canot sur des battures de Rochers, nous obligea de finir plutôt nôtre journée.

Le 5. nous nous trouvâmes couverts de neiges à nôtre réveil, & les bordages de l'eau glacée. Ce petit commencement de croix, dont il pleût à N. S. nous faire part, nous invita à nous offrir à de plus grandes. Il falut s'embarquer avec toutes les hardes & provisions, avec bien de la peine, les pieds nuds à l'eau, pour tenir le Canot à flot, qui autrement eût brizé. Ayant laiffé un grand nombre d'Iles du côté du Nord, nous fûmes coucher à une petite Isle, où nous fûmes arrêtez durant six jours par le mauvais temps. La neige & les gelées nous menaçans des glaces, mes Compagnons eurent recours à sainte Anne, à laquelle nous recommandâmes nôtre voyage, la priant de nous prendre sous sa protection avec S. François Xavier.

L'onzième nous nous embarquâmes nonobstant le vent contraire, nous traversâmes à une autre Isle, & de là à terre ferme, où ayans trouvé deux François [65] avec plusieurs Sauvages; nous apprîmes d'eux les grands dangers auxquels nous nous allions exposer, à raison des orages qui sont frequents dans ce Lac, & des glaces qui alloient bien-tôt flotter: Mais tout cela ne fut pas capable d'ébranler la confiance

receive Communion on the day of the Feast, in his honor, and still further to invoke him, twice every day, by reciting his Orison.

On the fourth, toward noon, we doubled the Cape which forms the detour, and is the beginning of the Strait or the Gulf of Lake Huron, which is well known, and of the Lake of the Illinois,—which up to the present time is unknown, and is much smaller than Lake [64] Huron. Toward evening the contrary wind, which was about to cast our Canoe upon the shoals of Rocks, obliged us rather to finish our journey.

On the 5th, upon waking, we found ourselves covered with snow, and the surface of the canoe coated with ice. This little beginning of crosses which Our Lord was pleased to allot us invited us to offer ourselves for greater ones. We were compelled to embark with all the baggage and provisions, with great difficulty, our bare feet in the water, in order to keep the Canoe afloat, which otherwise would have broken. After leaving a great number of Islands to the Northward, we slept on a little Island, where we were detained six days by the bad weather. The snow and frosts threatening us with ice, my Companions had recourse to saint Anne, to whom we entrusted our journey, praying her, together with St. Francis Xavier, to take us under her protection.

On the eleventh we embarked, notwithstanding the contrary wind, and crossed to another Island, and thence to the mainland, where we found two Frenchmen [65] with several Savages. From them we learned of the great dangers to which we were about to expose ourselves, by reason of the storms that are frequent on this Lake, and the ice which

que nous avons mis en nos Protecteurs: Nous mêmes le Canot à l'eau, après les avoir invoquez, enfuite dequoy nous doublâmes avec affez de bon-heur, le Cap qui détourne à l'Oüest, ayant laiffé derriere nous une grande Isle nommée Michilimakinak, celebre parmy les Sauvages. Leurs fables fur cette Isle font agreables.

Ils difent que cette Isle est le Pays natal d'un de leurs Dieux nommé Michabous, c'est à dire le grand Lieure, Ouifaketchak, qui est celuy qui a créé la Terre, & que ce fut dans ces Isles qu'il inventa les rets pour prendre du poisson. Après avoir considéré attentivement l'aragnée dans le temps qu'elle travailloit à fa toile pour y prendre des mouches. Ils croient que le Lac Superieur est un Estang fait par les Castors, dont la Chauffée étoit double; la premiere, [66] au lieu que nous appelons le Sault, la seconde à cinq lieuës plus bas. En montant la Riviere, difent-ils, ce même Dieu trouva premierement cette seconde Chauffée qu'il rompit entieremêt; & c'est pour cette raifon qu'il n'y a point de chute ny de bouillons d'eau dans ce rapide: Pour la premiere, étant preffé il ne fit que marcher dessus pour la fouler; c'est pour cela qu'il y reste encore de grandes chutes & gros bouillons d'eau.

Ce Dieu, ajoûtent-ils, pourfuivant un Castor dans le Lac Superieur, traversa d'un seul pas une ance de huit lieuës de largeur: En veuë d'un si puissant ennemy, les Castors changerent de place, & se retirerent en un autre Lac Alimibegoung, d'où enfuite à la faveur des Rivieres qui en découlent, ils arriverent à la Mer du Nord, dans le dessein de passer en France: Mais ayant trouvé l'eau amere, ils perdirent

would soon be afloat. But all that was not sufficient to shake the confidence that we had reposed in our Protectors. After invoking them, we launched the Canoe, and then doubled successfully enough the Cape which makes a detour to the West, having left in our rear a large Island named Michilimakinak, celebrated among the Savages. Their legends about this Island are pleasing.

They say that it is the native Country of one of their Gods, named Michabous—that is to say, “the great Hare,” Ouisaketchak, who is the one that created the Earth; and that it was in these Islands that he invented nets for catching fish, after he had attentively considered the spider while she was working at her web in order to catch flies in it. They believe that Lake Superior is a Pond made by Beavers, and that its Dam was double,—the first [66] being at the place called by us the Sault, and the second five leagues below. In ascending the River, they say, this same God found that second Dam first and broke it down completely; and that is why there is no waterfall or whirlpools in that rapid. As to the first Dam, being in haste, he only walked on it to tread it down; and, for that reason, there still remain great falls and whirlpools there.

This God, they add, while chasing a Beaver in Lake Superior, crossed with a single stride a bay of eight leagues in width. In view of so mighty an enemy, the Beavers changed their location, and withdrew to another Lake, Alimibegoung [Nipigon],—whence they afterward, by means of the Rivers flowing from it, arrived at the North Sea, with the intention of crossing over to France; but, finding the water bitter, they lost heart, and spread

cœur, changerent de pensée, & se repandirent dans les Rivières & Lacs de tout ce Pays, & c'est pour cela qu'il n'y a point de Castors en France, & que les François les viennent [67] chercher icy. Ils croient que c'est ce Dieu qui est le maître de nos vies, qu'il n'accorde qu'à ceux auxquels il se fait voir dans le sommeil. Voilà une partie des fables dont les Sauvages nous entretiennent bien souvent.

Le quatorzième Dieu nous délivra de deux grands dangers, par l'intercession de nos Protecteurs, nôtre Canot pendant que nous prenions un peu de repos, nous ayant esté enlevé par un coup de vent qui le jetta de l'autre bord de la Rivière, nous fut ramené par un autre coup de vent, lors qu'éveillés par le bruit qu'il fit, nous pensions à faire un Cajoux pour l'aller querir. Sur le soir, après avoir fait une grande journée, n'ayant point trouvé à débarquer, à raison des bordages inaccessibles, nous fûmes obligés de tenir le large pendant la nuit; mais un coup de vent extraordinaire nous ayant surpris, nous fûmes obligés de gagner à terre parmy des Roches, où nôtre Canot devoit briser, si Dieu par sa Providence ne se fût chargé de nôtre conduite. Dans ce second danger, nous nous adressâmes à luy par [68] la méditation de nos intercesseurs, & dîmes ensuite la Messe en action de Graces.

Ayant continué nôtre Navigation jusques au vingt-cinquième, dans de continuels dangers, Dieu nous effuya toutes nos peines, par le rencontre d'une Cabanne de Pouteoïatamis qui étoient à la pêche & à la chasse à l'orée du bois: Ils nous regalerent de tout ce qu'ils avoient; mais sur tout de fené, qui est le fruit du hêtre, qu'ils font rotir, & qu'ils pilent en

throughout the Rivers and Lakes of this entire Country. And that is the reason why there are no Beavers in France, and the French come [67] to get them here. The people believe that it is this God who is the master of our lives, and that he grants life only to those to whom he has appeared in sleep. This is a part of the legends with which the Savages very often entertain us.

On the fourteenth, God delivered us from two great dangers, through the intercession of our Protectors. While we were taking a little rest, our Canoe was borne away from us by a gust of wind, which carried it to the other side of the River; then it was brought back to us by another gust of wind, when, awakened by the noise it made, we were thinking of making a Raft, in order to go and get it. Toward evening, after making a long day's journey and finding no place for disembarking, by reason of the inaccessible banks, we were forced to remain out in the stream during the night; but, being surprised by an unusual gust of wind, we were obliged to land among Rocks, where our Canoe would have been shattered if God in his Providence had not taken charge of our guidance. In this second danger we appealed to him by [68] the mediation of our intercessors, and afterward said Mass in Thanksgiving.

After we had continued our Voyage until the twenty-fifth, amid continual dangers, God indemnified us for all our hardships by causing us to chance upon a Cabin of Pouteouatamis, who were engaged in fishing and hunting at the edge of the wood. They regaled us with all that they had, but especially with *fené*, which is the nut of the beech-tree, which they roast, and pound into flour. I had leisure

farine: l'eus le loisir de les instruire, & de donner le Baptême à deux petits enfans malades.

Le ving[t]-septième, dans le temps que nous tâchions de ramer avec le plus de vigueur qu'il nous étoit possible, nous fûmes apperceus de quatre Cabannes de Sauvages, nommez Oumaloüminek, qui nous obligèrent à débarquer: comme ils étoient pressés de la faim, & nous au bout de nos vivres, nous ne pûmes pas estre long-temps ensemble.

Le vingt-neufvième, l'Ance de la Riviere par où nous devons entrer, étant gelée, nous fûmes bien en peine; [69] nous pensions à faire le reste du chemin, jusques au rendez-vous par terre, mais un vent impetueux s'étant levé pendant la nuit, nous nous trouvâmes en état, les glaces ayant esté brisées, de continuer nôtre Navigation, qui finit le deuxième Decembre, veille de saint François Xavier, que nous arrivâmes au lieu où étoient les François, qui nous aiderent à celebrer la Feste avec le plus de solemnité qu'il nous fut possible, le remerciant du secours qu'il nous avoit procuré pendant nôtre voyage, & le priant d'estre le Patron de cette Mission, que nous allions commencer sous sa protection.

Le lendemain je celebray la sainte Messe, où les François au nombre de huit, firent leurs Devotions. Les Sauvages ayant pris leur quartier d'hyver, je ne trouvay icy qu'un Bourg de diverses Nations, Oufaki, Pouteouiatami, Outagami, Ovenibigoutz, environ six cens ames; à une lieuë & demie, un autre de cent cinquante ames, à quatre lieuës, un de cent ames, à huit lieuës d'icy, de l'autre bord de la Baye, un [70] d'environ trois cens ames.

Toutes ces Nations ont leurs champs de bled

to instruct them, and to confer Baptism upon two little sick children.

On the twenty-seventh, while we were trying to paddle with the utmost vigor possible, we were perceived by four Cabins of Savages named Oumalouminek, who forced us to land; but as they were pressed with hunger, and we were at the end of our provisions, we could not remain long together.

On the twenty-ninth, as the Mouth of the River which we were to enter was frozen over, we were in great difficulty. [69] We thought of making the rest of the journey to the rendezvous by land; but, a furious wind having arisen during the night, we found ourselves enabled, owing to the breaking-up of the ice, to continue our Voyage. We finished it on the second of December, on the eve of saint Francis Xavier's day, when we arrived at the place where the French were; and they helped us to celebrate his Day with the utmost solemnity in our power,—thanking him for the succor that he had procured for us during our voyage, and entreating him to be the Patron of that Mission, which we were about to start under his protection.

On the following day, I celebrated holy Mass, at which the French, to the number of eight, paid their Devotions. As the Savages had gone into winter quarters, I found here only one Village of different Nations—Ousaki, Pouteouatami, Outagami, Ovenibigoutz [*i.e.*, Ouinipegouk]—about six hundred souls. A league and a half away was another, of a hundred and fifty souls; four leagues distant, one of a hundred souls; and eight leagues from here, on the other side of the Bay, one [70] of about three hundred souls.

d'Inde, citrouilles, faïfoles, & de petun. En cette Baye, en un lieu qu'ils appellent Oüestatinong, à vingt cinq lieuës de là, il y a une grande Nation nommée Outagami, & à une journée de celle-cy, il y en a deux autres, Oumami & Makfkouteng: une partie de tous ces Peuples a eu connoissance de nostre Foy, à la pointe du saint Esprit, où je les ay instruits, nous le ferons plus amplement avec le secours du Ciel.

Nous avons eu bien de la peine pour nostre entretien, à peine avons-nous trouvé dequoy nous cabanner: Toute nostre nourriture n'a esté que du bled d'Inde, & du gland; le peu de poisson qu'on n'y voit que rarement, est tres-mauvais: l'eau de cette ance & des rivières, y est pareille à celle qui croupit dans les fosses.

Les Sauvages d'icy sont barbares au delà du commun, ils sont sans industrie; ils ne sçavent pas faire même un plat d'escorce, ny une cuillière, ils se [71] fervent le plus souvent de coquilles. Ils sont tenans & avarés d'une façon extraordinaire; ils vendent cher leurs petites denrées, parce qu'ils n'ont que le purement nécessaire. La saison en laquelle nous arrivâmes chez eux, ne nous fut pas avantageuse: ils étoient tous dans la disette, & fort peu en état de nous donner quelque secours; nous y endureâmes la faim: Mais beny soit Dieu, qui nous met dans ces occasions, & qui recompense bien d'ailleurs toutes ces peines, par les consolations qu'il nous fait trouver dans les plus grandes afflictions, en la recherche des âmes de tant de pauvres Sauvages, qui ne sont pas moins l'ouvrage de ses mains, & le prix du Sang de IESVS-CHRIST son Fils, que celles des Princes & des Souverains de la terre.

All these Nations have their fields of Indian corn, squashes, beans, and tobacco. On this Bay, in a place that they call Owestatinong, twenty-five leagues away, there is a large Nation named Outagami, and a day's journey from them there are two others, Oumami and Makskouteng. Of all these Peoples, a portion gained a knowledge of our Faith at saint Esprit point, where I instructed them; we shall do so more fully, with Heaven's help.

In the matter of our sustenance, we have had a good deal of trouble. Scarcely have we found material to make our cabin; all that we have had for food has been only Indian corn and acorns; the few fish that are seen here, and that but seldom, are very poor; and the water of this bay and of the rivers is like stagnant ditch-water.

The Savages of this region are more than usually barbarous; they are without ingenuity, and do not know how to make even a bark dish or a ladle; they [71] commonly use shells. They are grasping and avaricious to an extraordinary degree, and sell their little commodities at a high price, because they have only what is barely necessary. The season in which we arrived among them was not favorable for us: they were all in a needy condition, and very little able to give us any assistance, so that we suffered hunger. But blessed be God, who gives us all these opportunities and richly recompenses, besides, all these hardships by the consolation that he makes us find, amid the greatest afflictions, in the quest of so many poor Savages' souls,—which are not less the work of his hands and the price of the Blood of JESUS CHRIST, his Son, than those of the Princes and Sovereigns of the earth.

[72] DE LA MISSION AUX OUSAKI.

LE Village des Oufaki est le premier où je commençay à instruire: Aussi-tost que nous y fûmes cabannez, j'assemblay tous les anciens, auxquels après que j'eus raconté les nouvelles de la paix avec les Iroquois, je m'étendis sur le dessein de mon voyage, qui n'étoit autre que leur instruction. Je leur expliquay les principaux articles de nôtre croyance, qu'ils écoutèrent avec approbation, me paroissans tres-bien disposez pour le Christianisme. O si nous pouvions les secourir dans leur pauvreté, que nôtre Eglise feroit florissante: Le reste de ce mois je travaillay à leur instruction, & donnay le Baptême à plusieurs enfans malades; j'eus la consolation d'en voir un quelque-temps après quitter l'Eglise Militante qui l'avoit reçu au nombre de ses enfans, pour aller dans la Triomphante y chanter éternellement les misericordes de [73] Dieu en son endroit, & y estre un Advocat pour la conversion de ceux de sa Nation.

Parmy ceux qui n'avoient pas ouï parler de nos Mysteres, il s'y est trouvé quelques libertins qui en ont fait des railleries: Dieu me mit en bouche de-quoy les arrêter, j'espere que fortifiez de la Grace, avec le temps & la patience, nous aurons de la consolation d'en gagner quelques-uns à IESVS-CHRIST. Ceux qui sont Chrétiens sont venus exactement tous les Dimanches, à la Priere & à l'Instruction, ou nous faisons chanter le *Pater* & *Ave*, en leur langage.

Au mois de Janvier je me propoisois d'aller porter l'Evangile à un autre Bourg, il ne fut pas possible de m'y aller cabanner parmy eux. J'ay tâché de suppléer par des frequentes visites.

[72] OF THE MISSION TO THE OUSAKI.

THE Village of the Ousaki is the first where I began to give instruction. As soon as we were provided with a cabin there, I assembled all the elders, to whom, after relating the news of the peace with the Iroquois, I expatiated on the purpose of my journey, which was naught else than their instruction. I explained to them the principal articles of our belief, which they heard with approval, appearing to me very well disposed toward Christianity. Oh, if we could succor them in their poverty, how flourishing our Church would be! The rest of that month, I labored for their instruction, and gave Baptism to several sick children,—having the consolation of seeing one of these, some time afterward, leave the Church Militant, which had received him into the number of her children, to enter the Church Triumphant, there to sing eternally the mercies of [73] God toward him, and to be an Advocate for the conversion of the people of his Nation.

Among those who had not heard about our Mysteries were some irreligious persons, who made fun of them. God put into my mouth words wherewith to check them; and I hope that, strengthened by Grace, we shall, with time and patience, have the consolation of winning some of them to JESUS CHRIST. Those who are Christians have come punctually every Sunday to Prayers and to Instruction, where we have the *Pater* and *Ave* chanted in their language.⁶

In the month of January I purposed to go and carry the Gospel to another Village, but it was impossible for me to go and settle down among them. I tried to make up for this by frequent visits.

[74] DE LA MISSION AUX POUTEOÛATAMIS.

LE dix-septième Février, je me transportay au Bourg des Pouteoïatamis, qui est à l'autre bord du Lac, à huit lieuës d'icy: après avoir marché tout le jour sans s'arrêter, nous y arrivâmes à Soleil couché, à la faveur de quelque petit morceau de viande gelée, que la faim nous faisoit manger. Le lendemain de mon arrivée, ils nous firent present de tout le lard d'un Ours, avec beaucoup de témoignage d'affection.

Le dix-neufvième j'assemblay le conseil, & après avoir raconté les nouvelles, je leur fis connoître le fujet qui m'amenoit en leur Pays, m'étant réservé au lendemain pour leur parler plus amplement de nos mysteres: Je le fis avec succès & benediction, ayant tiré cette conclusion d'eux-mêmes, que puisque la croyance étoit si neccessaire pour éviter l'Enfer, ils vouloient prier, & qu'ils [75] esperoient que je leur procurerois un Missionnaire pour les instruire, ou bien que je demeurerois moy-même pour leur faire cette charité.

Les jours suivans je visitay toutes les Cabannes, & les instruisis fort amplement en particulier, avec satisfaction de part & d'autre: l'eus la consolation d'y donner le Baptême à deux enfans nouveaux nez, & à un jeune homme moribond tres-bien disposé.

Le vingt-troisième nous nous mîmes en chemin pour nous en retourner; mais le vent qui nous geloit le visage, & la neige, nous obligerent d'arrêter après deux lieuës, & passer la nuit sur le Lac: le lendemain, la rigueur du temps étant diminuée tant soit peu, nous continuâmes nostre route, avec bien de l'incommodité, j'en eus pour ma part le nez gelé, &

[74] OF THE MISSION TO THE POUTEOUATAMIS.

ON the seventeenth of February I repaired to the Village of the Pouteouatamis, which is eight leagues from this place, on the other side of the Lake. After walking all day without halting, we arrived there at Sunset, sustained by some small bit of frozen meat that hunger made us eat. On the day after my arrival, they made us a present of all the fat of a Bear, with many manifestations of affection.

On the nineteenth, I assembled the council, and, after relating the news, informed them of the purpose that had brought me to their Country, reserving for the following day a fuller discourse on our religion. This I carried out with success and the divine blessing, causing them, of their own accord, to draw this conclusion, that, since the faith was so necessary for avoiding Hell, they wished to pray, and [75] hoped that I would procure them a Missionary to instruct them, or else would myself stay and do them that kindness.

In the days following, I visited all the Cabins, and instructed the inmates very fully in private, with satisfaction on both sides. I had the consolation of conferring Baptism there on two new-born babes and on a young man who was dying, who exhibited an excellent disposition.

On the twenty-third, we set out to return thence; but the wind, which froze our faces, and the snow, compelled us to halt, after we had gone two leagues, and to pass the night on the Lake. On the following day, the severity of the cold having diminished, although very little, we continued our journey with much suffering. On my part, I had my nose frozen,

une deffaillance qui m'obligea à m'affeoir sur la glace, où j'eusse resté, mes Compagnons ayant gagné le devant, si par une providence Divine je n'eusse trouvé dans mon mouchoir un clou de [76] girofle, qui me donna assez de force pour arriver au cabanage.

Au commencement du mois de Mars les grands degels ayant commencé, les Sauvages decabannerent pour aller chercher de quoy vivre, la faim les pressant depuis quelque temps.

I'eus bien du déplaisir de n'avoir pas pû parcourir tous les Bourgs, l'éloignement de quelques-uns, & le peu de disposition de quelques-autres en ont esté la cause. Je me refolus de tâcher du moins de bien établir le Christianisme dans un Bourg voisin, composé pour la plus grande partie de Pouteoüiatamis. I'affemblay les hommes deux fois, leur expliquay amplement nos Mysteres, & l'obligation qu'ils avoient d'embrasser nostre Foy, & que c'étoit l'unique raison qui m'avoit amené dès l'Automne en leur Pays; ils receurent fort bien tout ce que je leur dis: Je les ay souvent visité dans leurs cabannes, pour leur inculquer ce que je leur avois enseigné en public. I'y ay baptisé quelques enfans malades: j'ay esté grandement consolé dans l'affurance que [77] quelques-uns m'ont donnée, que depuis qu'ils m'avoient oüï, il y a cinq ans, à la pointe du saint Esprit, dans le Lac Superieur, ils ont toujours invoqué le vray Dieu, qu'ils en avoient esté protegez sensiblement, qu'ils ont toujours tué des bêtes, & pris des poissons: qu'ils n'ont pas esté malades, & qu'ils ne meurent pas si communément dans leurs familles, comme ils faisoient auparavant qu'ils priaissent. Vn autre jour je

and I had a fainting fit that compelled me to sit down on the ice, where I would have remained—my Companions having gone on ahead—if, by a Divine providence, I had not found in my handkerchief a [76] clove, which gave me strength enough to reach the settlement.

At the opening of the month of March, the great thaws having begun, the Savages broke up their settlements to go in quest of the means to sustain life, after being for some time pressed with hunger.

I was very sorry not to have been able to go through all the Villages, by reason of the remoteness of some of them, and the little inclination of others to receive me. I resolved to try at least to establish Christianity firmly in a neighboring Village, composed for the most part of Pouteouatamis. Calling the men together twice, I explained to them fully our Mysteries and the obligation resting upon them to embrace our Faith; and that this was the sole reason that had brought me to their Country in the Autumn. They received very favorably all that I said to them, and I often visited them in their cabins, to inculcate in the inmates what I had taught them in public. I baptized some sick children there, and received great consolation in the assurance which [77] certain persons gave me that, since hearing me five years ago at the point of saint Esprit, on Lake Superior, they had always invoked the true God. They said that they had been very appreciably protected by him; that they had always succeeded in their hunting and fishing; that they had not been ill, and that, in their families, death did not occur so frequently as was usual before they adopted prayer. On another day, I taught the Catechism to the

fis le Catechisme aux filles & aux femmes, nostre cabanne étoit toute remplie. Ce pauvre peuple est tres-bien disposé, & témoigne tres-bonne volonté: Plusieurs m'interrogent de diverses choses pour estre instruits, me proposant leurs difficultez, qui ne proviennent que de la haute idée qu'ils ont du Christianisme, & de la crainte qu'ils ont de n'en pouvoir pas accomplir les obligations. Nostre séjour n'a pas esté long; la faim les pressant, ils furent obligez de se separer, & d'aller chercher leur vie. Nous nous retirâmes plains de consolation, louans & beniffans Dieu de ce que son saint [78] Nom avoit été respecté, & la sainte Foy bien receüe de ces Peuples barbares.

Le 21. de ce mois je pris hauteur, je trouvay que la hauteur du Soleil estoit de 46. degrez 40. minutes ou environ, dont la hauteur du Pole & le complément est de 43. degrez 20. minutes ou environ.

Les glaces n'ont rompu icy que le 12. d'Avril: l'Hyver a été extrêmement rude cette année, & par conséquent la navigation fort retardée.

Le 16. d'Avril je m'embarquay pour aller commencer la Mission aux Outagamis, peuple assez renommé en tous ces quartiers: nous fûmes coucher au bout de lance, à l'entrée de la Riviere des Puans, que nous avons nommée de saint François: en passant, nous vîmes des nuages de Cignes, d'Ou-tardes, & de Canards: les Sauvages leur tendent des rets au fond de lance, ou ils en prennent jusques à cinquante dans une nuit: ce gibier cherchant en Automne la folle avoine, que le vent a secouée au mois de Septembre.

Le 17. nous montâmes la Riviere [57 i.e., 79] saint François, large de deux, & parfois de trois arpens.

girls and women, our cabin being entirely filled. These poor people are very well disposed, and show great good will; many of them question me on various matters, in order to receive instruction,—propounding to me their difficulties, which arise only from their high idea of Christianity, and from their fear of not being able to fulfill its obligations. Our stay was not long, as hunger was pressing them, and they were forced to go in search of provisions. We withdrew full of consolation, praising and blessing God that his holy [78] Name had been respected, and the holy Faith well received, by these barbarian Peoples.

On the 21st of that month, I took the Sun's altitude, and found that this was about 46 degrees, 40 minutes; and its elevation from the Pole, or the complement of the above, was about 43 degrees, 20 minutes.

The ice did not break up here until the 12th of April, the Winter having been extremely severe this year; and consequently navigation was much impeded.

On the 16th of April, I embarked to go and begin the Mission to the Outagamis, a people of considerable note in all these regions. We slept at the head of the bay, at the mouth of the River des Puans, which we have named for saint Francis.⁷ On our way we saw clouds of Swans, Bustards, and Ducks. The Savages set snares for them at the head of the bay, where they catch as many as fifty in one night, this game seeking in Autumn the wild oats that the wind has shaken off in the month of September.

On the 17th, we ascended the River [57 i.e., 79] saint François, which is two, and sometimes three, arpents wide. After proceeding four leagues, we

Après avoir avancé quatre lieuës, nous trouvâmes le Bourg des Sauvages nommé Saky, qui commençoient un travail qui merite bien d'avoir icy sa place. D'un bord à l'autre de la Riviere, ils font une barriade, plantans de grands pieux à deux brasses d'eau; en forte qu'il y a comme un pont au dessus pour les pêcheurs, qui à la faveur d'une petite nasse, prennent aisément les Esturgeons, & toute autre forte de poisson que cette digue arrête, quoy que l'eau ne laisse pas de couler entre les pieux. Ils appellent cette machine Mitihikan, elle leur fert le Printemps & vne partie de l'Esté.

Le dix-huitième nous fîmes le portage qu'ils nomment Kekaling, nos matelots trainās le canot parmy des rapides, je marchay sur le bord de la Riviere, où je trouvay des pommiers & des fouches de vigne en quantité.

Le 19. Nos Matelots monterent les Rapides à la perche, pendant deux lieuës; j'allay par terre jusques à l'autre portage, qu'ils appellent Ooukocitiming, [80] c'est à dire chauffée. Nous observâmes ce même jour l'Eclipse du Soleil, predite par les Astrologues, qui dura depuis midy jusques à deux heures: le tiers ou environ du corps du Soleil a parû éclipsé, les autres deux tiers faisoient un Croissant. Nous arrivâmes le soir à l'entrée du Lac des Puans, que nous avons appelé le Lac saint François; il est long d'environ douze lieuës, & large de quatre: il est situé du Nord Nord-Est, au Sud Sur-Oüest: il est abondant en poissons; mais inhabité à cause des Nadoüecis qu'on y apprehende.

Le vingtième, qui étoit le Dimanche, je dis la Messe après avoir navigué cinq à six lieuës dans le

found the Village of the Savages called Saky [Sacs], whose people were beginning a work that well deserves to have its place here. From one bank of the River to the other they make a barricade by driving down large stakes in two brasses of water, so that there is a kind of bridge over the stream for the fishermen, who, with the help of a small weir, easily catch the Sturgeon and every other kind of fish,—which this dam stops, although the water does not cease to flow between the stakes.⁸ They call this contrivance *Mitihikan*, and it serves them during the Spring and a part of the Summer.

On the eighteenth we passed the portage called by the natives Kekaling,⁹ our sailors dragging the canoe among rapids; while I walked on the River-bank, where I found apple-trees and vine-stocks in great numbers.

On the 19th, our Sailors ascended the Rapids for two leagues by the use of poles, and I went by land as far as the other portage, which they call Ooukocitiming,—[80] that is to say, “the bank.” We observed on this same day the Eclipse of the Sun predicted by the Astrologers, which lasted from noon until two o’clock; a third of the Sun’s disk, or nearly that, appeared to be eclipsed, the other two-thirds making a Crescent. We arrived in the evening at the entrance to Lake des Puans, which we have named Lake saint François; it is about twelve leagues long and four wide, extends from the North-Northeast to the South-Southwest, and abounds in fish; but is uninhabited, on account of the Nadouecis, who are there held in fear.¹⁰

On the twentieth, which was Sunday, I said Mass, after voyaging five or six leagues on the Lake, after

Lac; après quoy nous arrivâmes dans une Riviere qui vient d'un Lac de folle avoine, que nous fuivîmes, au bout duquel nous trouvâmes la Riviere qui conduit aux Outagamis d'un côté, & celle qui conduit aux Machkoutenck de l'autre. Nous entraînâmes dans cette premiere, qui vient d'un Lac où nous vîmes deux Cocqs d'Indes perchez sur un arbre, [81] mâle & femelle, parfaitement semblables à ceux de France, même groffeur, même couleur, & même chant. Les Outardes, Canards, Cignes, Oyes, font en grand nombre en tous ces Lacs & Rivières: la folle avoine qui est leur nourriture les y attire; il y a des grands & petits Cerfs, des Ours & des Castors, en assez grande quantité.

Le vingt-quatrième, après plusieurs tours & détours, dans les divers Lacs & Rivières, nous arrivâmes au Bourg des Outagamis.

Ce peuple nous vint en foule au devant, pour voir, disoient-ils, le Manitou qui venoit en leur pays; ils nous accompagnerent avec respect jusques à la porte d'une cabanne où on nous fit entrer.

Cette Nation est renommée pour être nombreuse, ils font plus de quatre cens hommes portans les armes: le nombre des femmes & enfans y est plus grand, à cause de la polygamie qui regne parmy eux, chaque homme ayant communément quatre femmes, quelques-uns six, & d'autres jusques à dix. Six grandes [82] cabannes de ces pauvres gens ont esté defaites ce mois de Mars, par dix-huit Iroquois, Tionnontouïens, lesquels conduits par deux Iroquois, Esclaves des Pouteouatamis, qui s'enfuyoient, donnerent dessus, tuerent tout, à la reserve de trente femmes qu'ils emmenerent prisonnières: les hommes

which we came to a River, flowing from a Lake bordered with wild oats; this stream we followed, and found at the end of it the River that leads to the Outagamis, in one direction, and that which leads to the Machkoutenck, in the other.¹¹ We entered this first stream, which flows from a Lake; there we saw two Turkeys perched on a tree, [81] male and female, resembling perfectly those of France—the same size, the same color, and the same cry. Bustards, Ducks, Swans, and Geese are in great number on all these Lakes and Rivers,—the wild oats, on which they live, attracting them thither. There are large and small Stags, Bears, and Beavers in great abundance.

On the twenty-fourth, after turning and doubling several times in various Lakes and Rivers, we arrived at the Village of the Outagamis.

This people came in crowds to meet us, in order to see, as they said, the Manitou, who was coming to their country. They accompanied us with respect as far as the door of the cabin, which we were made to enter.

This Nation is renowned for being populous, the men who bear arms numbering more than four hundred; while the number of women and children there is the greater on account of the polygamy which prevails among them,—each man having commonly four wives, some having six, and others as many as ten. Six large [82] cabins of these poor people were put to rout this month of March by eighteen Iroquois from Tsonnontouan,—who, under the guidance of two fugitive Iroquois Slaves of the Pouteouatamis, made an onslaught, and killed all the people, except thirty women whom they led away as captives. As the men were away hunting, they met with but little

étans à la chasse, ils ne trouverent pas beaucoup de resistance, ne restant que six hommes de guerre dans les cabannes, hormis les femmes & les enfans qui étoient au nombre de cent ou environ. Ce carnage se fit à deux journées du lieu de nostre hivernement, au fonds du Lac des Ilinioües, qu'on appelle Machihiganing.

Le vingt-cinquième, j'affemblay les Anciens en grand nombre, à dessein de leur donner les premieres connoissances de nos Mysteres. Je commençay par l'invocation du saint Esprit, auquel nous nous étions adressez pendant nôtre voyage, pour le prier de benir nos travaux : & après leur avoir effuyé leurs larmes, que le souvenir du meurtre fait par les Iroquois faisoit couler de leurs [83] yeux, par un present que je jugeay leur devoir faire : Je leur expliquay les principaux Articles de nostre Foy, leur publiay la Loy & les Commandemens de Dieu, les recompenses promises à ceux qui luy obeyront, & les chastimens qu'il prepare à ceux qui ne luy obeyront pas. Ils m'ont entendu sans que j'aye eu besoin d'interprete, & ce avec attention ; Mais, ô mon Dieu, que ce pauvre peuple a des idées & des coùtumes contraires à l'Evangile, & qu'il faut de graces bien puissantes pour vaincre leurs cœurs ; ils approuvent l'Vnité & la Souveraineté de Dieu, Createur de toutes choses, du reste ils n'en disent mot.

Vn Outagami me dit en particulier, que son ayeul étoit venu du Ciel, & qu'il avoit prêché l'Vnité & la Souveraineté d'un Dieu qui avoit fait tous les autres Dieux : qui les avoit assurez qu'il iroit au Ciel après sa mort, où il ne mourroit plus, & que l'on ne trouveroit pas son corps au lieu où on l'auroit enterré,

resistance,—there being only six warriors left in the cabins, besides the women and children, who numbered a hundred or thereabout. This carnage was committed two days' journey from the place of our winter quarters, at the foot of the Lake of the Ilinioues, which is called Machihiganing [Michigan].

On the twenty-fifth, I called together the Elders in a large assembly, with the purpose of giving them the first acquaintance with our Mysteries. I began with the invocation of the holy Ghost, to whom we had made our appeal during our journey, to pray for his blessing upon our labors. Then, when I had, by means of a present which I thought I ought to make them, dried the tears which the remembrance of the massacre perpetrated by the Iroquois caused them to shed, [83] I explained to them the principal Articles of our Faith, and made known the Law and the Commandments of God, the rewards promised to those that shall obey him, and the punishments prepared by him for those that shall not obey him. They understood me without my having need of an interpreter, and that, too, with attention; but, oh, my God! what ideas and ways contrary to the Gospel these poor people have, and how much need there is of very powerful grace to conquer their hearts! They accept the Unity and Sovereignty of God, Creator of all things; for the rest, they have not a word to say.

An Outagami told me, in private, that his ancestor had come from Heaven, and that he had preached the Unity and the Sovereignty of a God who had made all the other Gods; that he had assured them that he would go to Heaven after his death, where he should die no more; and that his body would not be found in the place where it had been buried,—

ce qui fut verifié, dit cét Outagami, le corps ne s'étant plus trouvé [84] où on l'avoit mis. Ce font des fables dont Dieu se fert pour leur salut; car après avoir achevé de raconter tout, il ajoûta qu'il congédioit toutes les femmes, qu'il n'en retenoit qu'une qu'il ne changeroit point; qu'il étoit resolu de m'obeyr & de prier Dieu. Iespere que Dieu luy fera misericorde: I'ay tasché de les visiter dans leurs cabannes, qui font en tres-grand nombre, tantost pour les instruire en particulier, tantost pour y aller porter quelque petite medecine, ou plutôt quelque douceur à leurs petits enfans malades, que je baptisois: Sur la fin ils me les ont apportez d'eux-mêmes, dans la cabanne où je logeois.

I'ay parlé leur langue, dans l'affurance qu'ils m'ont donné qu'ils m'entendoient, elle est la même que celle des Satzi: Mais, hélas! qu'ils ont de la peine à concevoir une Loy qui est si contraire à leurs coutumes.

Ces Sauvages se font retirez en ces quartiers, pour fuir la persecution des Iroquois; ils se font placez dans un pays excellent, la terre qui y est noire leur [85] donne du bled d'Inde en abondance: Ils vivent de chasse pendant l'Hyver, sur la fin ils reviennent à leurs cabannes, & y vivent de bled d'Inde, dont ils ont fait cache en Automne, & qu'ils assaisonnent avec du poisson. Ils ont un Fort au milieu de leurs deserts, où leurs cabannes de grosse écorce, font pour resister à toutes fortes d'attaques; en voyageant ils se cabannent avec des nates; ils ont guerre avec les Nadoüecious leurs voisins, ils n'ont point l'usage du canot; c'est pour cela qu'ils ne vont point en guerre contre les Iroquois, quoy que souvent ils en soient

which was verified, said this Outagami, the body being no longer found [84] where it had been put. These are fables which God uses for their salvation; for after the man had finished telling me everything, he added that he was dismissing all his wives, retaining only one, whom he would not change; and that he was resolved to obey me and pray to God. I hope that God will show him mercy. I tried to visit the people in their cabins, which are in very great number,—sometimes for the purpose of instructing them in private; and at other times to go and carry them some little medicine,—or, rather, something sweet for their little sick children, whom I was baptizing. Toward the end, they brought them to me voluntarily in the cabin where I lodged.

I spoke their language, in the assurance they gave me that they understood me; it is the same as that of the Satzi [*sc.* Saki]. But alas, what difficulty they have in apprehending a Law that is so opposed to all their customs!

These Savages withdrew to those regions to escape the persecution of the Iroquois, and settled in an excellent country,—the soil, which is black there, [85] yielding them Indian corn in abundance. They live by hunting during the Winter, returning to their cabins toward its close, and living there on Indian corn that they had hidden away the previous Autumn; they season it with fish. In the midst of their clearings they have a Fort, where their cabins of heavy bark are situated, for resisting all sorts of attacks. On their journeys, they make themselves cabins with mats. They are at war with the Nadouecious, their neighbors. Canoes are not used by them; and, for that reason, they do not make war on the Iroquois,

tuez. Ils font fort décriez & reputez des autres Nations chiches, avars, larrons, coleres, & querelleurs. Ils ont peu d'idée des François, depuis que deux traiteurs de robbes de Castor ont paru chez eux: s'ils s'y étoient comportez comme ils devoient, j'eusse eu moins de peine à donner à ces pauvres gens d'autres idées de toute la Nation Françoisse, qu'ils commencent à estimer, depuis que je leur ay expliqué l'unique & le principal motif qui m'amenoit chez eux.

[86] Le vingt-sixième les Anciens vinrent en la cabanne où je logeois pour y tenir conseil; l'assemblée étant faite, le Capitaine après avoir porté à mes pieds un present de quelques robbes, harangua en ces termes. Nous te remercions, me dit-il, de ce que tu nous es venu visiter, & consoler dans nostre affliction; nous t'en sommes d'autant plus obligez, que personne n'a eu encore cette bonté pour nous: Ils ajoûterent, qu'au reste ils n'avoient autre chose à me dire, sinon qu'ils n'avoient point d'esprit pour me parler, qu'ils étoient tous occupez à pleurer leurs morts. Toy, Robbe noire, qui as de l'esprit, & qui as pitié des hommes, aye pitié de nous, de la maniere qu'il te plaira: Tu pourrois demeurer icy proche de nous, pour nous protéger contre nos ennemis, & nous apprendre à parler au grand Manitou, de même que tu fais aux Sauvages du Sault: Tu nous pourrois faire rendre nos femmes, qui ont été emmenées prisonnières: Tu pourrois arrêter les armes des Iroquois, & leur parler de [87] paix en nostre faveur pour l'avenir; Je n'ay point d'esprit pour te rien dire, seulement aye pitié de nous en la façon que tu jugeras plus à propos. Quand tu verras les Iroquois,

although they are often killed by them. They are held in very low estimation, and are considered by the other Nations as stingy, avaricious, thieving, choleric, and quarrelsome. They have poor opinion of the French, ever since two traders in Beaver-skins appeared among them; if these men had behaved as they ought, I would have had less trouble in giving these poor people other ideas of the whole French Nation,—which they are beginning to esteem, since I explained to them the principal and only motive that brought me to their country.

[86] On the twenty-sixth, the Elders came into the cabin where I was lodging, to hold council there. The assembly having been convened, the Captain, after laying at my feet a present of some skins, harangued in the following terms: “We thank thee,” he said, “for having come to visit and console us in our affliction; and we are the more obliged to thee, inasmuch as no one has hitherto shown us that kindness.” They added that they had nothing further to say to me, except that they were too dispirited to speak to me, being all occupied in mourning their dead. “Do thou, black Gown, who art not dispirited and who takest pity on people, take pity on us as thou shalt deem best. Thou couldst dwell here near us, to protect us from our enemies, and teach us to speak to the great Manitou, the same as thou teachest the Savages of the Sault. Thou couldst cause to be restored to us our wives, who were led away prisoners. Thou couldst stay the arms of the Iroquois, and speak to them of [87] peace in our behalf for the future. I have no sense to say anything to thee; only take pity on us in the way thou shalt judge most fitting. When thou seest the

dis leur qu'ils m'ont pris pour un autre: Je ne leur fais point la guerre, je n'ay pas mangé leurs gens, que mes voisins ont pris prisonniers, & dont ils m'ont fait present, je les ay adoptés, ils vivent icy comme mes enfans. Ce discours ne tient rien du barbare: Je leur dis que dans le traité de paix que les François avoient fait avec les Iroquois, on n'avoit pas parlé d'eux, qu'aucun François n'étoit encore venu icy, & qu'on ne les connoissoit pas: qu'au reste j'approuvois beaucoup ce que leur Capitaine avoit dit, que je ne l'oublierois pas, que l'Automne prochain je leur en rendrois réponse: Cependant qu'ils se fortifiaffent dans la resolution d'obeïr au vray Dieu, qui seul leur pouvoit procurer ce qu'ils demandoient, & infiniment au delà.

Le soir, quatre Sauvages Oumamis de Nation, arriverent de deux journées [88] d'icy, portans trois chevelures d'Iroquois, & un bras à demy boucané, pour consoler les parens de ceux que les Iroquois avoient tué depuis peu.

Le vingt-septième nous partîmes, recommandans aux bons Anges la premiere semence jettée dans le cœur de ce pauvre peuple, qui m'a écouté avec respect & attention. Voila une belle & riche moisson pour un Missionnaire zélé & patient: nous avons appelé cette Mission de saint Marc, parce que tel jour la Foy y a esté annoncée.

[89] DE LA MISSION AUX OUMAMIS, & MACHKOUTENCH.

LE vingt-neufvième nous entrâmes dans la Riviere qui conduit aux Machkoutench, dit Affista Ectaeronnôs, Nation du Feu, par les Hurons: Cette

Iroquois, tell them that they have taken me for some one else. I do not make war on them, I have not eaten their people; but my neighbors took them prisoners and made me a present of them; I adopted them, and they are living here as my children." This speech has nothing of the barbarian in it. I told them that in the treaty of peace which the French had made with the Iroquois, no mention had been made of them; that no Frenchman had then been here, and that they were not known; that, as to other matters, I much approved what their Captain had said; that I would not forget it, and that in the following Autumn I would render them an answer. Meanwhile, I told them to fortify themselves in their resolution to obey the true God, who alone could procure them what they asked for, and infinitely more.

In the evening four Savages, of the Nation of the Oumamis, arrived from a place two days' journey [88] hence, bringing three Iroquois scalps and a half-smoked arm, to console the relatives of those whom the Iroquois had killed a short time before.

On the twenty-seventh, we took our departure, commending to the good Angels the first seed sown in the hearts of these poor people, who listened to me with respect and attention. There is a glorious and rich harvest for a zealous and patient Missionary. We named this Mission after saint Mark, because on his day the Faith was proclaimed there.¹²

[89] OF THE MISSION TO THE OUMAMIS AND MACH-KOUTENCH.

ON the twenty-ninth, we entered the River which leads to the Machkoutench, who are called by the Hurons *Assista Ectaronnons*, "Nation of Fire."

Riviere est tres-belle, fans rapide ny portage, elle va au Sur-Oüest.

Le trentième, ayans débarqué vis à vis du Bourg, & laissé nôtre cannot au bord de l'eau, après une lieuë de chemin, par de belles Prairies, nous apperceufmes le Fort. Les Sauvages nous ayans découverts, firent d'abord le cry dans leur Bourg, ils accoururent à nous, nous accompagnerent avec honneur dans la cabanne du Chef, où d'abord on nous apporta des rafraichiffemens, & on graiffa les pieds & les jambes aux François qui étoient avec moy. Ensuite on prepara un festin, en voicy la ceremonie. Tout le monde ayant pris place, après que quelques-uns eurent [90] remply un plat de petun en pouffiere, un Vieillard se leva debout; & s'étant tourné devers moy, il m'harangua en ces termes, les deux mains remplies de petun, qu'il prit du plat. Voila qui est bien, Robbe noire, que tu nous viens visiter: Aye pitié de nous; tu es un Manitou, nous te donnons à fumer: Les Nadoüeffious & les Iroquois nous mangent, aye pitié de nous: Nous sommes souvent malades, nos enfans meurent, nous avons faim: Escoute-moy Manitou, je te donne à fumer: que la terre nous donne du bled, que les rivières nous fournissent du poisson, que la maladie ne nous tuë plus, que la famine ne nous traite plus si rudement: à chaque souhait, les Vieillards qui étoient presens répondoient par un grand ooh. L'eus horreur de cette ceremonie, & les ayant priez de m'écouter, je leur dis que ce n'étoit pas à moy à qui il falloit adresser leurs vœux: que dans nos besoins j'avois recours à la Priere, à celui qui est l'unique & le veritable Dieu; que c'étoit en luy en qui ils devoient

This River is very beautiful, without rapids or portages, and flows toward the Southwest.

On the thirtieth, landing opposite the Village and leaving our canoe at the water's edge, after walking a league through beautiful Prairies, we perceived the Fort. The Savages, espying us, immediately gave the cry in their Village, hastened to meet us, and accompanied us with honor into the cabin of the Chief, where refreshments were straightway brought to us, and the feet and legs of the Frenchmen with me were anointed with oil. Afterward a feast was prepared, which was attended with the following ceremonies. When all were seated, and after some had [90] filled a dish with powdered tobacco, an Old man arose and, turning to me, with both hands full of tobacco which he took from the dish, harangued me as follows: "This is well, black Gown, that thou comest to visit us. Take pity on us; thou art a Manitou; we give thee tobacco to smoke. The Nadouessious and the Iroquois are eating us; take pity on us. We are often ill, our children are dying, we are hungry. Hear me, Manitou; I give thee tobacco to smoke. Let the earth give us corn, and the rivers yield us fish; let not disease kill us any more, or famine treat us any longer so harshly!" At each desire the Old men who were present uttered a loud "Oh!" in response. I had a horror of this ceremony, and, begging them to hear me, I told them it was not I to whom their vows must be addressed; that in our necessities I had recourse to Prayer to him who is the only and the true God; that it was in him that they ought to place their trust; [91] I told them that he was the sole Master of all things, as well as of their lives, I being only his

établir leur confiance: [91] qu'il étoit le seul Maître de toutes choses, aussi-bien que de leurs vies: que je n'estois que son serviteur & son envoyé, qu'il estoit mon souverain Seigneur & le sien. Que neantmoins les hommes sages honnoroient & écoutoient volontiers la Robbe noire, comme une personne qui est écoutée du grâd Dieu, & qui est son Interprete, son Officier, & son Domestique. Ils nous faisoient un vray sacrifice, de même que celui qu'ils font à leurs faux Dieux.

Sur le soir je les affemblay, leur fis present de Raffade, de Coûteaux & Haches, pour leur dire, connois la Robbe noire. Je ne suis pas le Manitou qui est le maître de vos vies, qui a créé le Ciel & la Terre, je suis sa creature, je luy obeïs & porte sa parole par toute la terre, je leur expliquay ensuite les articles de nôtre sainte Foy, & les Commandemens de Dieu. Ces bonnes gens ne m'entendoient qu'à demy: avant que les quitter j'eus la consolation de voir qu'ils concevoient les principaux de nos Myſteres, ils receurent [92] l'Evangile avec respect & crainte, & ils témoignèrent estre bien satisfaits d'avoir la connoissance du vray Dieu.

Les Sauvages nommez Oumamis, ne sont icy qu'en fort petit nombre. Le gros n'est pas encore arrivé de leur chasse, ainsi je n'en dis presque rien en particulier: leur langage est conforme à leur humeur, ils sont doux, affables, posez, aussi parlent-ils lentement. Toute cette Nation devoit arriver dans seize jours: mais l'obeïſſance m'appelant au Sault, je n'ay pas eu la liberté de les attendre.

Ces peuples sont établis en un tres-beau lieu, où l'on voit de belles Plaines, & Campagnes à perte de

servant and envoy; that he was my sovereign Lord, as well as my host's; and that wise men nevertheless willingly honored and listened to the black Gown, as being a person who is heard by the great God and is his Interpreter, his Officer, and his Domestic. They offered us a veritable sacrifice like that which they make to their false Gods.

Toward evening, I gathered them together, and made them a present of glass Beads, Knives, and Hatchets, that I might say to them: "Become acquainted with the black Gown. I am not the Manitou who is the master of your lives, and has created Heaven and Earth; I am his creature, I obey him, and I bear his word through all the earth." I then explained to them the articles of our holy Faith, and God's Commandments. These good people only half understood me; but, before I left them, I had the consolation of seeing that they comprehended our principal articles of Belief; they received [92] the Gospel with respect and awe, and showed themselves well satisfied to have a knowledge of the true God.

The Savages named Oumamis are here only in very small numbers, their main body having not yet come in from their hunting; therefore I say almost nothing about them in detail. Their language is in harmony with their disposition: they are gentle, affable, sedate; they also speak slowly. This whole Nation was to arrive in sixteen days; but, obedience calling me to the Sault, I was not at liberty to wait for them.

These people are settled in a very attractive place, where beautiful Plains and Fields meet the eye as far as one can see. Their River leads by a six days' Voyage to the great River named Messi-Sipi, and it

veué: leur Riviere conduit dans la grande Riviere, nommée Meffi-Sipi, il n'y a que six jours de Navigation: C'est le long de cette Riviere où font les autres nombreuses Nations: A quatre lieues d'icy font les Kikabou, & les Kitchigamich, qui parlent même langue que les Machkouteng.

Le premier de May je les allay visiter dans leurs cabannes, je les instruisis, [93] parlant leur langue, en sorte que je me faisois entendre à eux: Ils m'écoutoient avec respect, ils admiroient les points de nostre Foy, ils s'empressoient à me faire carresse de tout ce qu'ils avoient de meilleur. Ces pauvres Montagnars font bons au delà de tout ce qu'on pourroit croire: ils ne laissent pas d'avoir leurs superstitions, & la polygamie ordinaire aux Sauvages.

Les carresses qu'ils me faisoient m'occupoient presque tout le jour, ils me venoient appeler chez moy, m'emmenoit chez eux; & après m'avoir fait asseoir sur quelque belle peau neuve, me presentoit une poignée de petun, qu'ils mettoient à mes pieds, m'apportoient une chaudiere pleine de graisse, viande & bled d'Inde, avec une harangue ou compliment qu'ils me faisoient. J'ay toujours pris occasion de là de les informer des veritez de nostre Foy: Dieu m'a fait la grace d'estre toujours entendu, leur langue estant la même que celle des Saki.

J'y ay baptisé cinq enfans dans le danger de mort, ils me les apportoit [94] eux-mêmes pour leur donner medecine. Me retirant par fois à l'écart pour prier, ils me fuivoient, & de temps en temps ils venoient m'interrompre, en me disant d'un ton suppliant; Manitou, aye pitié de nous: en verité ils m'apprennent le respect, & l'affection avec laquelle je devois parler à Dieu.

is along the former River that the other populous Nations are situated. Four leagues from here are the Kikabou and the Kitchigamich, who speak the same language as the Machkouteng.¹³

On the first of May, I went to visit them in their cabins; and I instructed them, [93] speaking their language sufficiently to make myself understood by them. They heard me with respect, admired the main features of our Faith, and were eager to lavish on me all the best things they had. Those poor Mountaineers are kind beyond all power of belief; but they do not fail to have their superstitions, and to practice polygamy, as is customary with the Savages.

The courtesies that they showed me kept me busy almost all day: they came to my cabin to give me an invitation, conducted me to their own, and, after making me sit down on a fine new piece of fur, presented me a handful of tobacco, which they placed at my feet; and brought me a kettle full of fat, meat, and Indian corn, accompanying it with a speech or a compliment. I always took occasion thereupon to inform them of the truths of our Faith,—while God, by his grace, never failed to make me understood, their language being the same as that of the Saki.

I baptized there five children who were in danger of dying, whom they themselves brought to me [94] that I might give them medicine. When, at times, I sought retirement for the purpose of praying, they would follow me, and, from time to time, come and interrupt me, saying to me in a suppliant tone, “Manitou, take pity on us!” In truth, they taught me the respect and affection with which I ought to address God.

Le deuxième de May les Vieillards vinrent à nostre cabanne pour tenir conseil, ils me remercierent, & par une harangue, & par quelque present, de ce que j'estois venu en leur pays, ils m'exhortoient à y venir souvent: Garde nostre terre, disoient-ils, Viens nous apprendre souvent comme nous devons parler à ce grand Manitou, que tu nous as fait connoître: ce peuple paroist fort docile. Voila une Mission toute preste, capable de bien occuper un Missionnaire, jointe aux deux Nations voisines: le temps nous pressant, je pris ma route vers le lieu d'où j'étois party, où j'arrivay heureusement par la Riviere saint François dans trois jours.

[95] Le sixième je me transportay aux Oumalouminek, éloignez de huit lieuës de nostre cabanne, je les trouvay dans leur Riviere en petit nombre, la jeunesse étant encore dans les bois. Cette Nation a esté presque exterminée par les guerres: j'ay eu peine à les entendre, le temps m'a fait découvrir que leur langue est Algonquine, mais bien corrompuë. Ils n'ont pas laissé de me mieux entendre, que je ne les entendois après un petit present que je fis aux Vieillards, je leur annonçay l'Evangile, qu'ils admirerent, & qu'ils écouterent avec respect.

Le neuvième les Anciens m'ayans invité à leur conseil, ils m'y firent present avec action de Graces, de ce que je les étois venu visiter pour leur donner la connoissance du vray Dieu. Prends courage, me dirent-ils, instruis-nous souvent, & apprens-nous à parler à celui qui a tout fait: nous avons appelé cette Mission de saint Michel, de même que la Riviere qui est [96] le lieu de leur demeure.

Le dixième étant arrivé au cabannage, un Pouteüatami n'osant me demander des nouvelles, s'adressa

On the second of May, the Elders came to our cabin to hold a council; they thanked me, by an address and by some gift, for having come to their country; and they exhorted me to come thither often. "Guard our land," they said; "come often, and teach us how we are to speak to that great Manitou whom thou hast made us know." This people appears very docile. See there a Mission all in readiness, and capable of giving, in conjunction with the two neighboring Nations, full occupation to a Missionary. As we were pressed for time, I set out to return to the place whence I had come; and arrived there safely, proceeding by way of the River saint François, in three days.

[95] On the sixth, I paid a visit to the Oumalouminek, eight leagues distant from our cabin, and found them at their River¹⁴ in small numbers, the young people being still in the woods. This Nation has been almost exterminated by the wars. I had difficulty in understanding them, but in time made the discovery that their language is Algonquin, although much corrupted. They succeeded in understanding me better than I understood them. After making a little present to the Elders, I proclaimed the Gospel to them, which they admired and heard with respect.

On the ninth, the Elders invited me to their council, and there made me a present, with an expression of Thanks for my having come to visit them in order to give them a knowledge of the true God. "Take heart," they said to me; "instruct us often, and teach us to speak to him who has made all things." This Mission we have named after saint Michael, as well as the River where [96] they dwell.

On the tenth, when I arrived at the settlement, a

à nostre chien, en ces termes: Dis-moy chien de Capitaine, quel est l'estat des affaires des Oumacouminetz, ton Maître te les a dites, tu l'as fuivy par tout, ne me les cache pas, je n'ose pas le luy demander, je vis bien ce qu'il pretendoit.

Le treizième je traversay l'Ance pour aller trouver les Ovenibigoutz à leurs Deferts, où ils s'affembloient. Le lendemain je tins conseil avec les Vieillards, & la jeunesse, & leur annonçay l'Evangile comme j'avois fait aux autres. Il y a environ trente ans que tous ceux de cette Nation furent tuez ou amenez prisonniers par les Ilimouck [*sc.* Iliniouek] à la reserve d'un seul homme qui échappa, percé d'une flèche à travers le corps. Il a esté fait Capitaine de sa Nation, comme n'ayant jamais esté esclave, les Ilinioüetz ayans renvoyé ses compatriotes captifs, pour [97] habiter derechef le pays.

Ils parlent une langue particuliere, que les autres Sauvages n'entendent pas: elle n'approche point ny du Huron ny de l'Algonquin. Il n'y a, disent-ils, que certains peuples du Sur-Oüest qui parlent comme eux. I'en ay appris quelque mots; mais fur tout, le Catechisme, le *Pater*, & l'*Ave*.

Je les visitay dans leurs cabannes, & les instruisis: j'en fis de même aux Pouteoüatamis qui demeurent avec eux, les uns & les autres me demanderent par leurs presens, de les venir instruire l'Automne prochaine.

[98] ESTAT DES CHRESTIENS.

Nous ne fçaurions faire observer à nos Chrétiens une exacte profession du Christianisme, de la façon que nous sommes obligez de vivre parmy eux

Pouteouatami, not daring to ask me for news, addressed our dog in these words: "Tell me, O Captain's dog, what is the state of affairs among the Oumacouminetz? Thy Master has told thee; thou hast followed him everywhere. Do not conceal the matter from me, for I dare not ask him about it." I saw well what his design was.

On the thirteenth I crossed the Bay to go to find the Ovenibigoutz in their Clearings, where they were assembling. The next day, I held council with the Old men and the youth, and proclaimed the Gospel to them, as I had done to the others. About thirty years ago, all the people of this Nation were killed or taken captive by the Iliniouek, with the exception of a single man who escaped, shot through the body with an arrow. When the Iliniouetz had sent back his captive countrymen to [97] inhabit the country anew, he was made Captain of his Nation, as having never been a slave.

They speak a peculiar language which the other Savages do not understand; it resembles neither the Huron nor the Algonquin. There are, they say, only certain tribes of the Southwest who speak as they do. I learned some words from them, but more especially the Catechism, the *Pater*, and the *Ave*.

I visited them in their cabins and instructed them, doing the same to the Pouteouatamis who live with them; and both asked me, with gifts, to come and instruct them in the following Autumn.

[98] CONDITION OF THE CHRISTIANS.

WE cannot make our Christians live strictly up to their profession of Christianity, on account of the way in which we are obliged to live among

dans les commencemens, n'ayans qu'une cabanne à leur façon, on ne sçauroit les instruire ny faire les autres exercices de Religion à temps réglé, comme on fait dans une Chapelle. Nous avons pourtant tâché de les assembler tous les Dimanches, pour leur enseigner le Catechisme, & les faire prier Dieu. Nous avons icy sept adultes Chrestiens, & quarante huit autres, ou enfans ou presque adultes, que nous avons baptisez, dans le danger; partie à la Pointe du saint Esprit, partie en ces quartiers pendant cét Hyver. Je ne compte pas ceux qui sont morts, qui sont environ dix-sept. L'ay eu de la consolation cét Hyver, de voir la ferveur de nos Chrestiens; [99] Mais sur tout, d'une fille baptisée à la Pointe du saint Esprit, nommée Marie Movená, qui a combattu contre ses parens depuis le Printemps passé, jusques à present, quelques efforts qu'ils ayent fait pour l'obliger à épouser son beau-frere, elle ne l'a jamais voulu: Son frere l'a souvent frappée, sa mere luy a souvent refusé à manger, venant parfois jusques à un tel point de rage, que prenant un tison, elle luy en brûloit les bras: Cette pauvre fille me racontoit tous ces mauvais traitemens, sans que son courage ait jamais pû être ébranlé, offrant volontiers à Dieu toutes ses peines.

Pour ce qui regarde les infideles, ils craignent beaucoup en ces quartiers les jugemens de Dieu, & les peines d'Enfer: L'Vnité & la Souveraineté de Dieu satisfait fort leur esprit. O si ces pauvres gens avoient les aides & les moyens que les Europeens ont en abondance pour faire leur salut, ils feroient bien-tost bons Chrétiens. O s'ils voyoient quelque chose de la magnificence de nos Eglises, de la

them in the beginning; having only a cabin, after their own mode, we cannot instruct them, or perform the other exercises of Religion at stated times, as is done in a Chapel. We have, however, tried to call them together every Sunday, to teach them the Catechism and make them pray to God. We have here seven adult Christians and forty-eight others, either children or persons almost grown up, whom we baptized when they were dangerously ill, a part of them at the Point of saint Esprit, and a part in these districts during the past Winter. I do not count those who have died, who are about seventeen in number. I have received consolation this Winter from seeing the fervor of our Christians, [99] but especially that of a girl named Marie Movená, who was baptized at the Point of saint Esprit. From last Spring up to the present time, she has resisted her relatives: despite all the efforts they have made to compel her to marry her stepbrother, she has never consented to do it. Her brother has often struck her, and her mother has frequently refused her anything to eat,—sometimes reaching such a pitch of anger that she would take a firebrand and burn her daughter's arms with it. This poor girl told me about all this bad treatment; but her courage could never be shaken, and she willingly made an offering of all her sufferings to God.

As far as concerns the infidels hereabout, they greatly fear God's judgments and Hell's torments. The Unity and Sovereignty of God are very satisfying to their minds. Oh, if these poor people had the aids and the means that Europeans have in abundance for accomplishing their salvation, they would soon be good Christians. Oh, if they saw something

devotion [100] avec laquelle elles sont fréquentées, des grandes charitez qu'on exerce envers les pauvres dans les Hôpitaux, je m'affeure qu'ils en feroient bien touchez.

Le vingtième je m'embarquay avec un François & un Sauvage, pour aller à sainte Marie du Sault, où l'obeïssance m'appeloit, laissant tous ces peuples dans l'esperance que nous les reverions l'Automne prochain, comme je leur avois promis.

Pour conclusion, nous ajoûtons icy que pour renforcer les ouvriers d'une si ample Mission, on y a envoyé le Pere Gabriël Drouillette, un des plus anciens & considerables Missionnaires, & le Pere Louys André, arrivé icy l'an passé, destiné du premier abord à cette Mission, où il est donc allé après avoir fait icy un an de Novitiat de Mission parmy les Algonquins qui y sont leur demeure.

En outre, les Peres de cette Mission faisans mention de l'Eclipse du Soleil, du dix-neufvième Avril de cette presente année 1670. On eut pû sur l'observation [101] qu'on en a fait pareillement icy, conclure la Longitude qu'il y a d'eux à nous: Mais d'autant que cela requiert une grande exactitude, & beaucoup de mystere pour en venir à bout par l'Eclipse du Soleil, on attendra celle de la Lune, pour en faire un plus facile & affeuré jugement.

Cependant pour satisfaction de quelques Curieux, voicy le narré de cette Eclipse, telle qu'elle parut à Quebec.

Elle commença à une heure quarante cinq minutes, & finit à trois heures vingt-trois minutes, Sa durée totale a esté de 1. heure 40. le tout mesuré par

of the magnificence of our Churches, of the devotion [100] with which they are frequented, of the extensive charities that are maintained for the benefit of the poor in the Hospitals, I am sure that they would be greatly affected thereby.

On the twentieth, I embarked with a Frenchman and a Savage to go to sainte Marie du Sault, whither obedience called me, leaving all these peoples in the hope that we should see them again next Autumn, as I had promised them.

In conclusion we add here that, as a reënforcement to the workers in so large a Mission, there have been sent to it Father Gabriël Drouillette, one of the oldest and most influential Missionaries; and Father Louys André, who arrived here last year and was at the very outset assigned to this Mission. He accordingly arrived there after having served a Novitiate of a year here, as Missionary among the Algonquins who make their abode in these parts.

Moreover, as the Fathers of that Mission mention the Solar Eclipse of April nineteenth of this present year, 1670, it would have been possible, from the observation [101] that was made of it here at the same time, to ascertain the difference of Longitude between them and us. But as it requires great exactness and many technicalities to reach the desired end by an Eclipse of the Sun, we shall wait for one of the Moon, to arrive at an easier and surer conclusion in the matter.

Nevertheless, for the satisfaction of some Curious persons, we give an account of that Eclipse as it appeared at Quebec.

It began at a quarter before two o'clock, and ended

le mouvement d'un Pendule, exactement rectifié au mouvement du Soleil, la grandeur de l'Eclipse a esté de cinq doigts, un peu plus: Nous avons marqué sur un carton fix cercles cōcentriques, & d'égale distance, & chaque espace divisée en douze, pour avoir les minuttes de cinq en cinq. Mais cette machine étant trop grande pour l'espace du lieu où nous nous étions établis pour en faire l'observation, nous [102] n'avons pû juger de ladite grandeur que par la conjecture. Si cela peut servir à la Longitude de Quebec, à la bonne heure.

FIN.

at twenty-three minutes after three, its total duration being 1 hour and 40 minutes,—the whole being measured by the movement of a Pendulum exactly adjusted to the movement of the Sun. The extent of the Eclipse was a little more than five fingers. We had marked on a card six concentric circles, separated by equal distances, with each space divided into twelve parts to give us the minutes by fives. But this device being too large for the dimensions of the place where we had taken up our position to make the observation, we [102] were unable to estimate the said extent except by conjecture. If this can serve for determining the Longitude of Quebec, well and good.

END.

CXXVII

RELATION OF 1670-71

PARIS: SEBASTIEN MABRE-CRAMOISY, 1672

SOURCE: We follow a copy of the original Cramoisy, in Lenox Library.

Chaps. i.-iv. of Part I. are contained in the present volume; the remainder of the document will appear in Volume LV.

RELATION

DE CE QUI S'EST PASSE'
DE PLUS REMARQUABLE

AUX MISSIONS DES PERES

de la Compagnie de Jesus

EN LA

NOUVELLE FRANCE,

les années 1670. & 1671.

*Envoyée au R. P. JEAN PINETTE
Provincial de la Province de France.*



A PARIS,

Chez SEBASTIEN MABRE-CRAMOISY,

Imprimeur du Roy, rue S. Jacques,

aux Cicognes.

M. DC. LXXII.

Avec Privilege du Roy.

RELATION

OF WHAT OCCURRED
MOST REMARKABLE

IN THE MISSIONS OF THE FATHERS
of the Society of JESUS

IN

NEW FRANCE,
in the years 1670 and 1671.

*Sent to the Rev. Father JEAN PINETTE,
Provincial of the Province of France.*

PARIS,
SEBASTIEN MABRE-CRAMOISY,
Printer to the King, rue St. Jacques,
at the Sign of the Storks.

M. DC. LXXII.

By Royal License.

Au Reverend Pere Jean Pinette, Provincial de
la Compagnie de JESUS, dans la
Province de France.

MON R. PERE,

Depuis que le Roy a reprimé par la terreur de ses armes, l'insolence des Iroquois, nous avons porté paisiblement l'Evangile à plus de quatre cent lieuës d'icy, à la ronde; & il n'y a presque plus de peuples, en tout ce grand espace de païs, chez qui la foy n'ait penetré avec la gloire de nostre invincible Monarque.

I'estois l'esté dernier avec un de nos Peres à cinq cent lieuës de Quebec en la Nation du Feu, où nous trouvâmes d'autres peuples, qui nous promirent de porter encore à plus de cinq cent lieuës au delà, les bonnes nouvelles du Salut, que nous leur annoncions; & en mesme temps, d'autres de nos Peres preschoient le nom de Iesus-Christ dans le païs des Outaoüacs, aux deux extremitez du Lac Superieur, & du Lac des Hurons; & cet Esté pendant que nous continuons à cultiver les Iroquois, qui sont vers le midy, nous tournons aussi nos soins ver des peuples du Septentrion; un de nos Peres estant party tout fraische-ment pour la mer du Nord, jusqu'où aucun François n'a encore esté: bien resolu de pousser par terre jusqu'à cette fameuse baye de Hutson, & faire briller les lumieres de nostre sainte Religion, à ces nouveaux peuples, qui ont esté jusqu'à present dans les tenebres de l'infidelité. Et ainsi nous pouvons dire, que le flambeau de la Foy eclaire à present les quatre parties de ce nouveau Monde. Plus de sept cens Baptêmes ont consacré cette année toutes nos

To the Reverend Father Jean Pinette, Provincial
of the Society of JESUS in the
Province of France.

MY REVEREND FATHER,

Since the King has checked the insolence of the Iroquois by the fear of his arms, we have carried the Gospel without opposition more than four hundred leagues in all directions; and there is hardly a people left in all this great tract of country to whom the faith has not penetrated with the glory of our invincible Monarch.

Last summer I was with one of our Fathers, among the Fire Nation, five hundred leagues from Quebec; we found there other peoples, who promised us to carry more than five hundred leagues farther the good tidings of Salvation which we announced to them. At the same time, too, others of our Fathers were preaching the name of Jesus Christ in the Outaouacs' country, at both ends of Lake Superior and on the Lake of the Hurons; and this Summer, while continuing to cultivate the Iroquois, who are situated toward the south, we are also turning our attention toward the peoples of the North. One of our Fathers has but recently set out for the North sea, to which no Frenchman has yet penetrated, fully resolved to make his way by land as far as that famous bay of Hutson, and to cause the light of our holy Religion to shine forth upon those new tribes, who have hitherto been in the darkness of infidelity. Thus we can say that the torch of the Faith now illumines the four quarters of this new World. More than seven hundred Baptisms have this

Forests; plus de vingt Missions differentes occupent incessamment nos Peres parmy plus de vingt diverses Nations; & les Chapelles érigées dans les pays les plus éloignez d'icy, se trouvent presque tous les jours remplies de ces pauvres Barbares, dans quelques-unes desquelles il s'est fait quelquefois dix, vingt, & trente Baptêmes en un jour.

Ces BenediCTIONS du Ciel ne s'achettent que par des famines, qui reduisent quelquefois le Missionnaire au gland & à la mousse; par des travaux qui l'épuisent de sueurs depuis le matin jusqu'au soir; & par des perils de mort presque continuels, soit qu'il faille courir apres la breby égarée dans ces vastes Forests, sur les neiges, & sur les glaces soit qu'on soit obligé de voguer dans de fresles canots d'écorce, sur des Lacs, qui ne sont pas moins orageux que la mer.

Voila les attraits que nous presentons à ceux que nous invitons de venir prendre part à ces belles conquêtes: mais je peux les assurer, qu'ils reconnoistront par experience, ausi-bien que nous, que jamais ils n'ont gousté de si douces delices, que celles qui se trouvent dans ces chetives cabanes où tout manque; mais où on trouve Dieu plus pleinement quand on peut y aboucher un pauvre Sauvage, luy parler au cœur, & le mettre dans le chemin du Ciel.

Nos Missionnaires sont infiniment obligez au Roy, de leur avoir ouvert la porte, & fait un passage libre à tant de Nations si éloignées de nous: c'est par la paix, que les soins du sage Ministre ont établie entre les Iroquois, & les Outaouacs. Mais comme ces Iroquois sont toujours Iroquois, & les Outaouacs toujours barbares, il faut tenir & les uns & les autres dans le devoir; ceux-là par la terreur, & ceux-cy, par l'estime qu'on leur fait concevoir de sa Majesté.

C'est pour cela que Monsieur de Courcelle nostre Gouverneur, accompagné des plus lestes de nos François, fit cét Esté une promenade jusques dans le país des Iroquois;

year consecrated all our Forests; more than twenty different Missions, among more than twenty distinct Nations, give our Fathers constant occupation; and the Chapels, erected in countries most remote from here, are filled almost daily with those poor Barbarians,—while in some of them there have occasionally been performed ten, twenty, or thirty Baptisms in one day.

These Blessings from Heaven are purchased only with famine, which sometimes reduces the Missionary to acorns and moss; with toil that exhausts him, and makes him perspire from morning till evening; and with almost constant danger of death,—from being either forced to go, in quest of the stray sheep in these vast Forests, over snow and ice; or obliged to fare, in frail bark canoes, on Lakes which are no less stormy than the sea.

Such are the allurements that we offer to those whom we invite to come and take part in these glorious conquests; but I can assure them that they will discover from experience, just as we have done, that they have never tasted delights so sweet as are found in these paltry cabins. In these, there is want of everything; but there one finds God most fully when opportunity offers to speak to some poor Savage, to appeal to his heart, and to set him in the pathway to Heaven.

Our Missionaries are infinitely obliged to the King for having opened the door to them, and made a free passage to so many Nations at such a distance from us; it is the result of the peace effected between the Iroquois and the Outaouacs by the pains of the wise Minister. But as these Iroquois are still Iroquois, and the Outaouacs still barbarians, both must be made to observe a respectful demeanor,—the former through fear, and the latter through the high opinion they are made to conceive of his Majesty.

To this end, Monsieur de Courcelle, our Governor, accompanied by the most active of our Frenchmen, made

faisant voir que quarente lieues de torrens qu'il a fait franchir à des bateaux, ne l'empescheront pas de les reduire à la raison, quand il en sera besoin. Et c'est pour cela aussi que Monsieur Talon nostre Intendant tient les Outaouacs dans la veneration, & leur inspire le respect, qu'ils doivent avoir pour sa Majesté, au nom de laquelle il a pris possession de toutes leurs terres.

Mais pour ne pas faire une Relation de cette lettre, je diray seulement à V. R. qu'on ne doit pas tenir pour suspectes les choses qui vont estre racontées, puisque je les ay puisées, pour ainsi dire, dans leurs sources; n'y ayant presque point de Mission en tout ce pays, où je n'aye eu le bon-heur de me trouver en personne.

On trouvera au commencement de la Relation des Outaouacs, une Carte, qui represente les lacs, les rivières, & les terres, sur lesquelles sont établies les Missions de ce pays-là. Elle a esté dressée par deux Peres assez intelligens, tres-curieux, & tres-exacts, qui n'ont rien voulu mettre que ce qu'ils ont veu de leurs propres yeux: c'est pour cela qu'ils n'ont mis que la naissance du lac des Hurons, & de celui des Illinois, quoy qu'ils ayent beaucoup vogué sur l'un & sur l'autre, qui paroissent comme deux mers, tant ils sont grands; mais parce qu'ils n'ont pas pris connoissance par eux-mesmes de quelques-unes de leurs parties, ils aiment mieux laisser l'ouvrage en quelque façon imparfait, que de le donner defectueux, comme est toujours en cette matiere, ce qu'on fait sur le simple rapport d'autrui.

Je les recommande toutes aux SS. SS. de vostre Reverence, & moy particulierement qui suis,

MON R. PERE,

De V. R. le tres-humble &
tres-obeissant serviteur en
J. C.

CLAUDE D'ABLON.

an expedition this Summer into the Iroquois' country, showing them that the forty leagues of streams which he had to travel by boat will not prevent his bringing them to reason when necessary. For the same purpose also Monsieur Talon, our Intendant, keeps the Outaouacs in a reverential attitude, and inspires them with the respect that they ought to have for his Majesty, in whose name he has taken possession of all their lands.

But not to make a Relation of this letter, I will merely assure Your Reverence that the events about to be related must not be read with any incredulity, since I have drawn my information from original sources, so to speak, for there is hardly a Mission in all this country which I have not had the happiness to visit in person.

At the beginning of the Relation of the Outaouacs will be found a Map showing the regions, with their lakes and rivers, in which the Missions of that country are situated. It was drawn by two Fathers of considerable intelligence, much given to research, and very exact, who determined to set down nothing that they had not seen with their own eyes. Therefore they have given only the beginnings of the lake of the Hurons and of that of the Illinois, although they have journeyed over both these,—both lakes appearing like two seas, so large are they. But as the Fathers have not explored certain portions of them in person, they prefer to leave the work in some sort imperfect, rather than to issue it with errors, which always creep in when dependence is placed on the mere report of others.

I commend all of us to your Reverence's Holy Sacrifices, and myself especially, who am,

MY REVEREND FATHER,

*Your Reverence's very humble
and obedient servant in Jesus
Christ,*

CLAUDE D'ABLON.

Table des Chapitres.

PREMIERE PARTIE.

RELATION DE LA NOUVELLE FRANCE DES ANNÉES 1670.
& 1671.

CHAP. I.	D E l'Ambassade de Saonchiogoïa Capitaine de la Nation des Iroquois Goïogoïen, de la part des Iroquois de Tsonnontoüen.	I
Chapitre II.	De la Conversion & du Baptême de Louïs Saonchiogoïa, Capitaine de la Nation des Iroquois, dite Goïogoïen.	5
Chapitre III.	De quelques autres Iroquois baptisez dans l'Eglise de Quebec.	9
Chapitre IV.	De la Colonie Huronne à une lieuë de la ville de Quebec.	17
Chapitre V.	La constance de Marie Oendraka dans ses afflictions, & son zele pour ne point souffrir le peché dans sa famille.	30
Chapitre VI.	De la Residence de S. Xavier des Praiz.	39

SECONDE PARTIE.

RELATION DES MISSIONS AUX IROQUOIS DES ANNÉES
1670. & 1671.

<i>Des Missions Iroquoises.</i>	45
Chapitre I. De la Mission des Martyrs à Annié.	46

Table of Chapters.

PART FIRST.

RELATION OF NEW FRANCE DURING THE YEARS 1670
AND 1671.

CHAP. I.	C ONCERNING the Embassy of Saonchiogoua, Captain of the Nation of the Goiogouen Iroquois, in behalf of the Iroquois of Tsonnontouen.	1
Chapter II.	Of the Conversion and Baptism of Louis Saonchiogoua, Captain of the Iroquois Nation called Goiogouen.	5
Chapter III.	Of some other Iroquois baptized in the Church at Quebec.	9
Chapter IV.	Of the Huron Colony one league from the town of Quebec.	17
Chapter V.	The constancy of Marie Oendraka in her afflictions, and her zeal in allowing no sin in her family.	30
Chapter VI.	Concerning the Residence of St. Xavier des Praiz.	39

PART SECOND.

RELATION OF THE MISSIONS TO THE IROQUOIS DUR-
ING THE YEARS 1670 AND 1671.

	Concerning the Iroquois Missions.	45
Chapter I.	Of the Mission of the Martyrs at Annié.	46

Chapitre II. <i>De la Mission de Saint François Xavier à Onnejout.</i>	48
Chapitre III. <i>De la Mission de S. Jean Baptiste à Onnontagué.</i>	55
Chapitre IV. <i>De la Mission de S. Joseph à Goiogoüen.</i>	64
Chapitre V. <i>Des Missions de la Conception, de Saint Michel, & de Saint Iacques à Tsonnon-toüan.</i>	70

TROISIÈME PARTIE.

RELATION DES MISSIONS AUX OUTAOÛACS DES ANNÉES 1670. & 1671.

<i>Eclaircissement sur l'idée qu'on doit avoir de toutes les Missions comprises sous le nom des Outaoüiacs.</i>	87
<i>Prise de possession au nom du Roy, de tout les pays communément compris sous le nom des Outaoüiacs.</i>	96
Chapitre I. <i>De la Mission de Sainte Marie du Sault, & de quelques merveilles que Dieu y a operé, en faveur de l'établissement de la Foy.</i>	102 [i.e., 104]
Chapitre II. <i>De la Mission de saint Simon dans le lac des Hurons.</i>	115 [i.e., 117]
Article I. <i>Mission à Missiffagué.</i>	116 [i.e., 118]
Article II. <i>Mission en l'Isle nommée Oüiebit-chiouan.</i>	118 [i.e., 120]
Article III. <i>Mission dans l'Isle d'Ekaentouton.</i>	123 [i.e., 125]
Article IV. <i>Mission dans le lac des Nipissiri-niens.</i>	128 [i.e., 130]
Chapitre III. <i>De la Mission de saint Ignace à Missilimakinac.</i>	134 [i.e., 136]

Chapter II. <i>Of the Mission of Saint François Xavier at Onneiout.</i>	48
Chapter III. <i>Of the Mission of St. Jean Baptiste at Onnontagué.</i>	55
Chapter IV. <i>Of the Mission of St. Joseph at Goiogouen.</i>	64
Chapter V. <i>Of the Missions of la Conception, Saint Michel, and Saint Jacques, in Tsonnon-touan.</i>	70

PART THIRD.

RELATION OF THE MISSIONS TO THE OUTAOUACS
DURING THE YEARS 1670 AND 1671.

<i>Explanation of the idea that should be held regarding all the Missions included under the name Outaouac.</i>	87
<i>Taking possession, in the King's name, of all the countries commonly included under the designation Outaouac.</i>	96
Chapter I. <i>Of the Mission at Sainte Marie du Sault, and some wonders that God wrought there to promote the establishment of the Faith.</i>	102 [i.e., 104]
Chapter II. <i>Of the Mission of saint Simon on the lake of the Hurons.</i>	115 [i.e., 117]
Article I. <i>Mission at Mississagué.</i>	116 [i.e., 118]
Article II. <i>Mission on the Island called Ouiebitchiouan.</i>	118 [i.e., 120]
Article III. <i>Mission on the Island of Ekaen-touton.</i>	123 [i.e., 125]
Article IV. <i>Mission on the lake of the Nipissiriniens.</i>	128 [i.e., 130]
Chapter III. <i>Of the Mission of saint Ignace at Missilimakinac.</i>	134 [i.e., 136]

- Chapitre IV. *De la Mission du S. Esprit à l'extrémité du lac Supérieur.* . . . 144 [i.e., 146]
Description de divers Parelies, qui ont paru cet hyver en ces quartiers. . . . 148 [i.e., 150]
- Chapitre V. *De la Mission de S. François Xavier, & des Nations qui en dépendent.* . . . 155 [i.e., 157]
- Article I. *Voyage en la Baye dite des Puans, & de ce qui s'y est passé de plus considérable.* . . . 157 [i.e., 159]
- Article II. *Voyage des deux mesmes Peres à la Nation du Feu, & de la beauté & des raretez de ce païs.* . . . 162 [i.e., 164]
- Article III. *Ce qui s'est passé touchant la publication de la Foy chez la Nation du Feu, & chez une de celle des Illinois.* . . . 169 [i.e., 171]
- Article IV. *Quelques particularitez de la Nation des Illinois, sur tout du bon naturel, & de la civilité de ces peuples.* . . . 175 [i.e., 177]
- Article V. *De la Mission de saint Marc au Bourg des Outagami.* . . . 185 [i.e., 187]

- Chapter IV. *Of the Mission of St. Esprit, at the head of lake Superior.* . . . 144 [i.e., 146]
Description of divers Parhelia that have appeared this winter in these regions. 148 [i.e., 150]
- Chapter V. *Of the Mission of St. François Xavier, and the Nations dependent thereon.* 155 [i.e., 157]
- Article I. *Journey to the Bay called des Puans, and the more important occurrences there.* . . . 157 [i.e., 159]
- Article II. *Journey of the same two Fathers to the Fire Nation, and the beauty and curiosities of that country.* 162 [i.e., 164]
- Article III. *Events attending the publication of the Faith to the Fire Nation, and to one of the Illinois Nations.* . . . 169 [i.e., 171]
- Article IV. *Some particulars concerning the Nation of the Illinois, especially regarding the good disposition and politeness of those peoples.* . . . 175 [i.e., 177]
- Article V. *Of the Mission of saint Marc at the Village of the Outagami.* . . . 185 [i.e., 187]

[1] Première Partie.

Relation de la Nouvelle France des années 1670.
& 1671.

CHAPITRE PREMIER.

DE L'AMBASSADE DE SOHONCHIOGOÛA CAPITAINE
DE LA NATION DES IROQUOIS GOIOGOÛEN,
DE LA PART DE IROQUOIS DE
TSOONNONTÔÛEN.

LES Iroquois, qu'on appelle Tfonnontoïen, plus nombreux que les autres, ayant pris en guerre quelques captifs des [2] peuples voisins des Algonquins Outaôïaks nos alliez, Monsieur de Courcelles nostre Gouverneur en ayant esté bien informé, luy manda par la première occasion, qu'il estoit fort mécontent de leur procédé, & que s'ils ne le vouloient voir dans leur Païs avec son Armée, ils eussent à luy ramener au plûtoſt leſdits Prifonniers, avec deffenſe expreſſe de les mutiler, ou exercer envers eux aucun acte de leurs cruautéz ordinaires. Ce commandement parut bien rude à ces eſprits ſuperbes. Pour qui eſt-ce que nous prend *Onnontio*, dirent-ils? Il ſe fache que nous allions en guerre; il veut que nous mettions bas nos haches, & que nous laiſſions en repos ſes alliez. Qui ſont ſes alliez? Comment

[1] Part First.

Relation of New France during the years 1670
and 1671.

CHAPTER FIRST.

CONCERNING THE EMBASSY OF SOHONCHIOGOUA,
CAPTAIN OF THE NATION OF THE GOIOGOUEN
IROQUOIS, IN BEHALF OF THE IRO-
QUOIS OF TSONNONTOUEN.

THE Iroquois who are called Tsonnontouens, who exceed the others in number, having taken in war some captives from the [2] people adjacent to the Outaouak Algonquins, our allies, and Monsieur de Courcelles, our Governor, being duly informed thereof, he sent them word at the earliest opportunity that he was much displeased by their conduct; and that unless they wished to see him with his Army in their Country, they must restore those Captives to him with the utmost despatch, being further expressly forbidden to mutilate them, or exercise toward them a single one of their customary acts of cruelty. This order seemed very harsh to those proud spirits. "For whom does *Onnontio* take us?" they asked. "He is vexed because we go to war, and wishes us to lower our hatchets and leave his allies undisturbed. Who are

veut-il que nous les connoissions, puis qu'il prétend prendre sous sa protection tous les peuples que découvrent ceux qui vont porter la parole de Dieu par toutes ces contrées, & que tous les jours, selon que nous l'apprenons de nos gens qui s'échappent de la cruauté des feux, ils font de nouvelles découvertes, & entrent dans des nations qui ne nous ont jamais esté qu'ennemies, & qui mesme tandis qu'on leur intime [3] la paix de la part d'*Onnontio*, partent de leur païs pour nous faire la guerre, & nous venir tuer jusqu'à nos palissades? Qu'*Onnontio* arreste leur hache, s'il veut que nous retenions la nostre. Il nous menace de ruiner nostre Païs: voyons s'il aura les bras assez longs pour enlever la peau, & la cheveleûre de nos testes, comme nous avons fait autrefois les cheveleûres des François. Ces infolens croyoient encore pour lors que ces rapides & ces torrens qu'il faut monter pour aller en leur Païs, estoient inaccessibles au courage des François. Ces braves néanmoins, après avoir jetté vne partie de leur feu, de crainte d'encourir l'indignation de Monsieur le Gouverneur, & de tomber dans le mal-heur des Annié, dont il avoit ruiné les Bourgs par le feu, il y a peu d'années; jugerent qu'il falloit du moins luy donner quelque satisfaction, & luy envoyer huit captifs de guerre, des vingt-cinq ou trente qu'ils avoient amenez de la nation des Algonquins Pouteouiatami, qu'en effet le P. Alloüez avoit instruits pendant l'hyver, au fond de [4] la Baye des Puants. Les Anciens pouffèrent particulièrement à cét accommodement, qui fut agréé des guerriers & de toute la jeunesse. Mais pour cét Ambassade, crainte que Monsieur le Gouverneur ne les rebutaît, s'il s'y présentoient eux-mesmes, ils jugerent

his allies? How would he have us recognize them when he claims to take under his protection all the peoples discovered by the bearers of God's word through all these regions; and when every day, as we learn from our people who escape from the cruelty of the stake, they make new discoveries, and enter nations which have ever been hostile to us,—which, even while receiving notification of [3] peace from *Onnontio*, set out from their own country to make war upon us, and to come and slay us under our very palisades? Let *Onnontio* check their hatchet if he wishes us to stay our own. He threatens to bring desolation on our Land; let us see whether his arms will be long enough to remove the scalps from our heads, as we have done in times past with those of the French." Those insolent people still believed at that time that the rapids and floods which must be surmounted to reach their Country were impassable to the courage of the French. Yet, after delivering a part of their fire,—fearing to incur Monsieur the Governor's indignation, and to suffer the misfortune of the people of Annié, whose Villages he had destroyed by fire a few years before,—these ruffians deemed it necessary to give him at least some satisfaction. They decided to send him eight prisoners of war, out of twenty-five or thirty whom they had carried off from the nation of the Pouteouatami Algonquins, whom Father Allouez had, indeed, instructed during the winter at the head of [4] the Bay des Puants. The Elders especially urged this arrangement, which was approved by the warriors and by all the young men. For this Embassy, however, fearing lest Monsieur the Governor might spurn them if they presented themselves in

à propos d'y employer vn Capitaine de merite, & de grand crédit, nommé Saonchiogotia de la nation voisine, dite Gojogoüien, qui estoit leur amy, & qui portoit en tout leur interest, & qui tout recemment avoit fait avec eux ligue offensive & deffensive contre les peuples qui leur feroient la guerre. Il accepta cette commissïon d'autant plus volontiers, qu'il avoit dans son cœur vn motif beaucoup plus relevé pour entreprendre ce voyage, comme nous l'allons voir dans le Chapitre fuivant.

person, they thought it best to employ a Captain of worth and of great repute, Saonchiogoua by name, of the neighboring nation known as Goiogouen. This man was their friend, and upheld their interests on all occasions; and he had very recently concluded with them a league, offensive and defensive, against any people who might make war upon them. He accepted this commission the more willingly, because he had in his heart a much loftier motive for undertaking such a journey,—as we shall see in the following Chapter.

[5] CHAPITRE II.

DE LA CONVERSION & DU BAPTESME DE LOUIS SAON-
CHIOGOÛA, CAPITAINE DE LA NATION DES
IROQUOIS, DITE GOJOGOÛEN.

A USSI-TOST que Saonchiogouïa fut arrivé icy à Kebec, il travailla incessamment pour s'acquiescer de la Commission, dont il s'estoit chargé, en faveur des peuples de Tfonnontoïen. Il tint conseil avec Monsieur le Gouverneur; il luy remit entre les mains les huit Captifs avec de grandes protestations de la part des Tfonnontoïens, de soumission & d'obeïssance à tous ses ordres. Monsieur le Gouverneur le regala, & tous ceux de sa suite. Toutes choses estant terminées avec des témoignages de satisfaction de part & d'autre, ce Capitaine ramassa tous ses esprits & toute son attention, pour vacquer à la grande affaire de son salut. [6] Il en conféra solidement avec le Pere Chaumonot, qui a soin de la Mission Huronne. Il ne luy fallut pas employer beaucoup de temps pour l'instruire, & pour éclairer son entendement des connoissances de nos saints Mysteres: il en estoit suffisamment informé il y a plus de quinze ans, lors qu'il eut le bon-heur, à nostre arrivée dans leur País, de se trouver à l'Assemblée des notables des cinq Nations Iroquoïses, qui se fit à Onnontagué, où le Pere Chaumonot avoit harangué deux heures entieres, & où il avoit proposé en abrégé les principaux articles de nostre Foy. Le

[5] CHAPTER II.

OF THE CONVERSION AND BAPTISM OF LOUIS SAON-
CHIOGOUA, CAPTAIN OF THE IROQUOIS
NATION CALLED GOIOGOUEN.

IMMEDIATELY upon Saonchiogoua's arrival here in Kebec, he exerted himself without delay to discharge the Commission with which he had been entrusted by the people of Tsonnontouen. Holding council with Monsieur the Governor, he delivered into his hands the eight Captives, with emphatic protestations from the Tsonnontouens of submission and obedience to all his orders. Monsieur the Governor regaled him and all his suite. Everything being concluded with assurances of satisfaction on each side, this Captain bent all his mind, and concentrated all his attention upon accomplishing the important business of his salvation. [6] He had an earnest conference on the subject with Father Chaumonot, who has charge of the Huron Mission,—who did not require much time for instructing him and enlightening his understanding in the knowledge of our holy Mysteries. He had become sufficiently versed therein more than fifteen years before, when he had the good fortune, at our arrival in their Country, to be present at the Assembly of the chief men of the five Iroquois Nations that was held at Onnontagué,—where Father Chaumonot had harangued for two whole hours, and set forth in brief the principal articles of our Faith.

Pere y avoit esté écouté dans vn silence, & avec vne attention prodigieuse, que nous remarquâmes particulièrement sur le visage, & dans les yeux de nostre Catechumène. Tous les Chefs de chaque Nation avoient repeté selon leur coutûme le discours du Pere; mais luy l'avoit fait à son tour plus éloquemment que tous les autres. De plus il avoit eû cet avantage, d'avoir esté l'hoste des Peres René Menard, & Estienne de Carheil, qui ont [7] commencé & formé dans sa Nation l'Eglise de saint Joseph. Il avoit eû le bonheur de participer à toutes les instructions générales & particulières de ces deux hommes Apostoliques. Il avoit conversé familièrement avec eux, étant témoin jour & nuict de leurs travaux, de leurs soins, & de leur zele infatigable. Il avoit veû des conversions miraculeuses de ses Compatriotes, & mesme de ses plus proches qui avoient embrassé la Foy, & qui en avoient fait vne profession publique. Mais toutes ces faveurs du Ciel ne servoient pour lors qu'à le convaincre de la vanité de leurs coutumes superstitieuses, & de la solidité de nostre sainte Religion, sans avoir fait aucune atteinte efficace sur son cœur, pour luy faire quitter les vices ordinaires des Sauvages. D'ailleurs, son esprit qui nous avoit paru dissimulé, politique, adroit, & complaisant, nous avoit obligé d'attendre de la misericorde divine vn moment plus favorable pour luy ouvrir la porte du salut par le saint Baptême.

Enfin, ce moment tant désiré nous [8] parut en cette occasion. Il ouvrit son cœur au Pere Chaumot, & luy déclara en si bons termes la résolution qu'il avoit prise de se faire Chrestien, & de renoncer pour jamais à toutes les coutumes de son País, qui

The Father had been listened to there in a silence and with an attention most remarkable, this attention being especially noted by us on the face and in the eyes of our Catechumen. All the Chiefs of each Nation had, according to their wont, repeated the Father's speech; but he had done so, in his turn, more eloquently than any of the others. Moreover, he had enjoyed the advantage of being the host of Fathers René Menard and Estienne de Carheil, who [7] founded and organized the Church of saint Joseph in his Nation. He had had the good fortune to share in all the public and private teachings of those two Apostolic men, had conversed familiarly with them, and had witnessed day and night their labors, their pains, and their tireless zeal. He had seen miraculous conversions of his Countrymen, and even of his nearest kin, who had embraced the Faith and made public profession thereof. But all these favors from Heaven served at that time only to convince him of the vanity of the native superstitious practices, and the soundness of our holy Religion, without making any effective impression on his heart to induce him to abandon the Savages' customary vices. Besides, his disposition, which seemed to us that of a dissembler,—politic, adroit, and complaisant,—had forced us to wait on the divine mercy for a more favorable moment to open to him the door of salvation through holy Baptism.

At length that moment, so earnestly desired, [8] presented itself to us on this occasion. Opening his heart to Father Chaumonot, he declared to him in such fitting terms the resolution he had formed to become a Christian, and to renounce forever all the customs of his Country that were not in harmony

ne font pas conformes aux saintes maximes de l'Evangile, que le Pere demeura pleinement persuadé qu'il parloit de cœur; si-bien que Monseigneur l'Evesque bien informé de tout, jugea qu'il ne falloit pas differer plus long-temps à luy accorder la grace du Baptesme. Il eut la bonté de luy conferer luy-mesme ce Sacrement, & Monsieur Talon nostre Intendant de luy donner le nom de Louïs. La ceremonie se fit avec toute solennité possible, qui fut terminée par vn magnifique festin, que Monsieur l'Intendant fit préparer en faveur du nouveau Chrestien, luy donnant la liberté d'y inviter tous ceux qu'il jugeroit à propos. Les Iroquois, Algonquins, & Hurons s'y trouvèrent en bonne compagnie; mais les viandes y furent en telle abondance, qu'après avoir fait bonne chere, ils remportèrent encore [9] de quoy contenter l'appetit de ceux qui estoient restez pour garder les cabanes.

with the holy maxims of the Gospel, that the Father was left fully persuaded of the sincerity of his words: so that Monseigneur the Bishop, who was well informed of the whole matter, deemed it unnecessary to defer longer to grant him the grace of Baptism. He had the kindness to confer this Sacrament upon him in person, and Monsieur Talon, our Intendant, to give him the name of Louïs. The ceremony was conducted with all possible solemnity, and was concluded with a magnificent feast, which Monsieur the Intendant furnished in honor of the new Christian, permitting him to invite to it as many as he saw fit. The Iroquois, Algonquins, and Hurons were present thereat, in large numbers. Food was, however, supplied in such abundance that, after regaling themselves heartily the guests carried away, besides, [9] enough to satisfy the appetites of those who had been left behind to guard the cabins.

CHAPITRE III.

DE QUELQUES AUTRES IROQUOIS BAPTISEZ DANS
L'EGLISE DE QUEBEC.

C'EST vn coup du Ciel que le changement qui paroist dans la Nouvelle France. Il ne fortoit autrefois du Païs des Iroquois que des monstres de cruauté, qui remplissoient de terreur nos forests & nos campagnes, & defoloient toutes nos habitations. Mais maintenant que la paix est par tout, à la faveur des armes de Sa Majesté, & qu'il n'y a point de cabanes parmi ces Nations barbares, dont l'entrée ne soit ouverte aux Prédicateurs de l'Evangile; il s'en détache de temps en temps quelques-vns, non seulement pour rechercher nostre amitié, & s'habituer auprès de nous; mais principalement pour se [10] procurer celle de Dieu, en se rendant dignes d'estre ses enfans, par vne véritable conversion, ou pour garder icy avec plus de facilité les promesses qu'ils luy ont déjà faites dans le Baptême.

Une jeune femme d'environ vingt-cinq ans, d'un Païs fort éloigné, où la Foy n'avoit pas encore esté preschée, captive des Iroquois, se trouve aujourd'huy Chrestienne, elle, & vne sienne petite fille de six ans, avec des avantages, qui marquent sur la mere & sur l'enfant vne conduite de la Providence Divine bien particulière. La crainte qu'on ne l'affommaist où elle estoit captive, l'obligeast il y a quelques mois de se

CHAPTER III.

OF SOME OTHER IROQUOIS BAPTIZED IN THE CHURCH
AT QUEBEC.

IT is a stroke from Heaven—the change that is becoming manifest in New France. Formerly, there came out of the Country of the Iroquois only monsters of cruelty, who filled our forests and fields with terror, and laid waste all our settlements. But now that peace prevails everywhere, thanks to His Majesty's arms, and that there is no cabin among these barbarous Nations whose door is not open to the Preachers of the Gospel, some leave their homes from time to time,—not only to seek our friendship, and make their abode near us; but chiefly to [10] win God's friendship by rendering themselves worthy, by a genuine conversion, of being his children; or to keep here more easily the promises already made him at Baptism.

A young woman about twenty-five years of age, from a very distant Country where the Faith has not yet been preached, was taken captive by the Iroquois, and is to-day a Christian,—she, and a little girl of hers, six years old,—enjoying benefits which indicate, in both mother and daughter, a very special guidance on the part of Divine Providence. The fear of being killed where she was in captivity forced her, some months ago, to seek refuge in these regions, where she was received with much charity, in the Village of the Hurons, by a Christian family,

refugier en ces quartiers. Elle y fut receüe avec beaucoup de charité dans la Bourgade des Hurons, par vne famille Chrestienne qui l'adoptâ; & Monsieur Talon nostre Intendant eut bien la bonté de prendre soin de la petite fille, & de la mettre chez les Religieuses Urfulines, parmi d'autres filles Sauvages qu'il y entretient pour estre instruites en la Foy, & estre élevées dans [11] la crainte de Dieu, & dans la civilité Françoisse. La mere se trouvant en estat d'estre baptisée aussi-bien que la fille, il voulut estre leur Parrain, & choisit Madame d'Ailleboust, veuve d'un de nos anciens Gouverneurs, pour en estre la Marraine au nom de Madame la Princesse de Conty, en consideration de l'affection & du zele que témoigne son Alteffe, pour faire élever les petits enfans Sauvages dans la piété Chrestienne. La ceremonie de ces Baptesmes se fit dans toutes les magnificences possibles. Monseigneur l'Evesque voulut luy-mesme les baptiser; le nom de Louise fut donné à la mere, & à la petite, celui de Marie Anne. Tout se termina par un festin que Monsieur l'Intendant fit préparer pour tous les Sauvages. Les Religieuses Urfulines n'ont jamais veü un plus beau naturel, ny plus affectueux que celui de cette petite, qu'elles aiment tendrement, & de laquelle elles esperent beaucoup.

Un Sauvage, sa femme, & une petite fille des Iroquois d'Annié, furent baptisez avec les memes ceremonies. [12] Monsieur l'Intendant comme Parrain, & Madame Perrot sa nièce, en qualité de Marraine, nommerent le premier Louis Guillaume, appelé en Sauvage Ondieragueté, & la femme avec sa petite fille, toutes deux Marie Magdeleine, au nom de Monseigneur le Premier Président, & de Madame sa

who adopted her. Monsieur Talon, our Intendant was so very kind as to take charge of the little girl, and place her in the house of the Ursuline Nuns, with other Savage girls whom he is maintaining there for instruction in the Faith, and rearing in [11] the fear of God and in French politeness. The mother, as well as the daughter, being fitted to receive baptism, he consented to be their Godfather; and chose Madame d'Ailleboust, widow of one of our former Governors, to stand as Godmother to them in the name of Madame the Princess de Conty,—in consideration of the warm interest and zeal displayed by her Highness in the rearing of the little Savage children in Christian piety. The ceremony of these Baptisms was performed with all possible magnificence, Monseigneur the Bishop being pleased to baptise them himself,—the mother receiving the name of Louïse, and the little one that of Marie Anne; while the whole was concluded with a banquet, ordered by Monsieur the Intendant for all the Savages. The Ursuline Nuns have never seen a more beautiful or more loving disposition than that of this little child, whom they love tenderly, and of whom they entertain great hopes.

A Savage and his wife and little girl, Iroquois from Annié, were baptized with the same ceremonies. [12] Monsieur the Intendant, as Godfather, and Madame Perrot, his niece, as Godmother, named the first Louïs Guillaume,—his name in the Savage tongue being Ondieragueté. The wife and her little girl were both named Marie Magdeleine, in honor of Monseigneur the First President and Madame his wife, who have ever evinced great fondness for

femme, qui ont toujours témoigné de grandes inclinations pour le Canada, & vn zele tout particulier pour y voir Dieu glorifié par la Conversion de tous ces peuples.

Marie Magdeleine la mere, furnommée Skaoïendes, avoit fouhaité il y a long-temps cette grace. Ce fut elle qui la demanda à Dieu, toute couverte de son sang, au milieu d'une troupe de la Nation des loups ennemis des Iroquois, qui l'affommoient à coups de haches. *Vous, dit-elle, qui avez fait le Ciel & la Terre, & qui voyez l'estat pitoiable où je suis, ne permettez point que je sois la proye de ces cruels, & que je meure sans Baptême.* Elle fut exaucée au même moment, & se trouva heureusement delivrée de ce danger, s'estant traînée demi-morte jusques [13] au Bourg. Après avoir remercié Dieu de sa délivrance dans la Chapelle, elle ouvrit son cœur au Pere Pierron; & luy ayant raconté ce qui s'estoit passé, avec des sentimens admirables de reconnoissance envers Dieu: *Mon pere, luy dit-elle, vous voyez le sujet que j'ay de desirer le Baptême, puisque Dieu ne m'a conservé la vie que pour me faire la grace de la recevoir. Je le souhaite aussi de tout mon cœur, comme le plus grand bon-heur que je puisse posséder, puisque par le Baptême je m'assûre le Paradis, & me délivre des craintes de l'enfer. Néanmoins, mon Pere, la pensée me vient, n'estoit que mes blesseures me missent en danger de mort, de differer encore mon Baptême jusqu'à ce que je puisse me rendre à Quebec, où estant bien guerrie, j'esperois aller en compagnie de ceux qui vous y conduiront pour vos affaires; car en verité je me deffie de moy-mesme, quelque resolution que j'aye d'estre fidelle à Dieu, & de garder ses commandemens. Je crains que demeurant icy parmi ceux de ma Nation, je n'aye pas assez*

Canada, and a very marked zeal for seeing God glorified here by the Conversion of all these tribes.

Marie Magdeleine the mother, surnamed Skaouendes, had long wished for this grace. She asked it from God when she was completely covered with her own blood and surrounded by a band from the Nation of the lousps, enemies of the Iroquois. *You, she cried, who made Heaven and Earth, and who see the pitiful state in which I am, let me not fall a victim to these cruel men and die without Baptism.* Her prayer was heard on the instant, and she found herself happily delivered from that danger; and dragged herself, half dead, as far as [13] the Village. After thanking God in the Chapel for her deliverance, she opened her heart to Father Pierron, and, relating the occurrence to him, with admirable sentiments of gratitude toward God, *My father*, said she to him, *you see what cause I have to desire Baptism, God having saved my life expressly to permit me, by his grace, to receive it. I also wish for it with all my heart, as the greatest blessing that I can possess; since through Baptism I am assured of Paradise, and delivered from the fear of hell. Nevertheless, my Father, the idea occurs to me—were it not that my wounds expose me to the danger of dying—to defer my Baptism still longer, until I can make my way to Quebec, whither I was hoping to go, on my full recovery, in company with those who will escort you thither for the transaction of your business. For truly I do not trust myself, however strong my resolve to be faithful to God and to keep his commandments. I fear, remaining here with the people of my Nation, I shall lack sufficient courage to withstand them; and I would be afraid of soon losing here whatever grace I might receive* [14] *at Baptism.* The Father did not think best to

de courage pour leur refister, & je craindrois d'y perdre bien-toft la grace que j'aurois receüe [14] *au Baptesme.* Le Pere ne jugea pas à propos de s'opposer à son dessein; il la conduisit néanmoins toujours de l'œil. Elle recouvra sa santé parfaite, se comportant toujours en vraye Catechumene, & enfin Dieu luy donna l'occasion de faire heureusement le voyage ce printemps, avec l'accomplissement de ses bons desirs; & maintenant qu'elle est Chrestienne, elle est si fervente dans tous les exercices du Christianisme, que nostre petite Eglise Huronne en est fort édifiée, aussi-bien que de la conduite toute sainte d'une genereuse veuve Chrestienne de la mesme Nation d'Annié, qui merite icy son éloge avant que de finir ce Chapitre.

Elle descendit icy ce Printemps avec deux de ses petits enfans, quittant son País, où elle estoit fort considérée, & bien à son aise. L'unique motif qu'elle en eût, fut pour avoir plus de liberté dans ses exercices de dévotion, dont elle estoit détournée par ses proches. Son dessein, qu'elle avoit tenu caché, ayant esté découvert, aigrit tellement l'esprit de toute sa famille, que de dépit ils la dégradèrent [15] de noblesse, dans une assemblée des principaux du Bourg, & luy osterent le nom & le titre d'*Oiander*, c'est à dire, considerable; qualité qu'ils estiment beaucoup, & qu'elle avoit héritée de ses Ancestres, & meritée par son bon esprit, sa prudence, & sa sage conduite; & en mesme temps ils en installerent une autre en sa place. Ces femmes sont fort respectées; elles tiennent conseil, & les Anciens ne terminent aucune affaire de consequence sans leur avis. Ce fut une de ces considerables qui porta autrefois la première les Iroquois d'Onnontagué, & ensuite les autres nations, à faire la

oppose her plan, yet he maintained a constant watch over her. She recovered her health completely, always conducting herself like a true Catechumen; and finally, this spring, God enabled her to make the journey safely, and fulfill her pious desires. And, now that she is a Christian, she is so fervent in all the exercises of Christianity that our little Huron Church is highly edified thereby,—as also it is by the very pious conduct of a noble-hearted Christian widow, of the same Nation of Annié, whose eulogy merits a place here before we close this Chapter.

She came down hither this Spring with two little children of hers,—leaving her own Country, where she was highly esteemed and in very comfortable circumstances. Her sole motive in this course was to secure greater freedom in her devotional exercises, from which she was diverted by her kinsfolk. The discovery of her purpose, which she had kept secret, so incensed all her family that, out of spite, they degraded her [15] from her noble rank, in an assembly of the Village notables; and deprived her of the name and title of *Oiander*,—that is, a person of quality. This is a dignity which they highly esteem, which she had inherited from her Ancestors, and deserved by her own intelligence, prudence, and discreet conduct. At the same time, too, they installed another woman in her place. Women of this rank are much respected; they hold councils, and the Elders decide no important affair without their advice.¹⁵ It was one of these women of quality who, some time ago, took the lead in persuading the Iroquois of Onnontagué, and afterward the other nations, to make peace with the French,—coming in person down to Quebec on this errand, with some of her

paix avec les François. Elle descendit pour ce sujet en personne à Quebec, accompagnée de quelques-unes de ses esclaves. Étant de retour dans son País, elle embrassa la Foy, avec la plupart de sa famille, & est morte depuis tres-chrétiennement.

Or celle-cy ne s'étonna point de ce procédé de ses parens si injuste, & n'en changea pas même de visage, sinon pour en faire paroître plus de joye, protestant hautement, qu'elle estimoit plus [16] le nom & la qualité de Chrestienne, que celle d'Oiander, & de femme de grand credit; qu'elle quittoit volontiers toutes ses petites commoditez, pour posséder les richesses que Dieu promettoit à ceux qui le servent. De fait, quoy qu'elle soit icy dans la pauvreté, n'ayant ny champs ny cabanne, sinon par emprunt, elle est néanmoins parfaitement contente; & le P. Chaumonot luy demandant vn jour, d'où venoit cette joye qui paroissoit continuelle sur son visage: *Ah, mon Pere, dit-elle, je ne me comprends pas moy-mesme, quand je pense que j'ay maintenant toute liberté de visiter à mon gré la maison de la Bienheureuse Vierge, d'y demeurer tant que je veux, sans que personne m'en empesche, ou y trouve à redire, & sans y estre troublée, ou interrompue dans mes prières.*

Nous apprenons des lettres de nos Peres qui sont dans ces Missions, qu'il y en a quantité d'autres qui se disposent à descendre icy bas pour y faire profession de la Foy, qu'ils n'ont embrassée que dans le cœur, n'ayant pas le courage de se déclarer Chrestiens [17] parmi leurs gens encore infideles, & pour des difficultez presque insurmontables d'y faire leur salut.

Nous attendons aussi au Printemps prochain le

showed signs of confusion at not being able to do more for the love of our Lord and his Holy Mother.

“Viewing the external appearance of our poor Savages, no one would deem them capable [28] of these Christian deeds and practices, which are dictated purely by devotion, and performed under no constraint whatever. Yet what I am about to relate shows very clearly that the Holy Ghost makes no distinction of persons, but works indifferently in all hearts which he finds ready to receive his graces. Last Spring a widow named Marie Oendraka recalled to my remembrance how her late husband and a daughter of hers, who were very ill at the time, had made a Pilgrimage together in a Canoe to Sainte Anne, to obtain by the intercession of that great Saint (whom it has pleased God to honor in this country by many Miracles) either their health or a glorious death; and how, in consequence of their devotion, they had both died a pious death soon afterward. Then she proposed to me her plan of undertaking a like Pilgrimage, if I approved of it, for the purpose of paying her homage to her Benefactress; of testifying her gratitude to her by a present of two thousand Porcelain beads (the jewels of this country); and, most important of all, of asking her for the same favor for [29] herself and all her family. I gladly granted her what she wished. ‘But, my Father,’ she added, ‘I pray you to sanction the offering of the present, which I desire to give to Saint Anne, not under my own Name, but under that of the Huron Nation. Moreover, as we have our great Protectress, the Blessed Virgin, from Saint Anne, I should be glad also if we could make this little offering in recognition of that favor, which I

BIBLIOGRAPHICAL DATA: VOL. LIV

CXXVI

Bibliographical particulars of the *Relation* of 1669–70 were given in Vol. LIII.

CXXVII

In presenting the text of the *Relation* of 1670–71 (Paris, 1672), we follow a copy of the original Cramoisy edition in the Lenox Library—known there as the Lamoignon copy. It is prefaced by a letter from Claude Dablon to the provincial in France, which is not dated. The last “Privilege” granted to the elder Sebastien Cramoisy, “en Janvier 1667” is still used in this annual. There is no printed “Permission.” The volume is a composite, being divided into three parts. On pp. 148 ff. an account is given of parhelia or mock suns, which were observed in the winter of 1671; an illustration of the phenomenon appears on p. 154. Perfect copies have a map between Parts II. and III. (*i.e.*, between pp. 86 and 87), which measures $18\frac{7}{8}$ by $14\frac{1}{8}$ inches, and is entitled: “LAC SUPERIEVR | ET AVTRES LIEVX OU SONT | LES MISSIONS DES PERES DE | LA COMPAGNIE DE IESVS | COMPRISES SOVS LE NOM | D'OVTAOVACS”. We shall present in Vol. LV., at the appropriate place in the document, a reduced facsimile of this map. This *Relation* is no. 138 of Harrisse's *Notes*.

Collation: Title, with verso blank, 1 leaf; Dablon's prefatory epistle, pp. (9); "Table des Chapitres," pp. (5); text of Part I., pp. 1-44; text of Part II., pp. 45-86; text of Part III., pp. 87-189; the "Privilege" on the verso of p. 189. Signatures: *a* and A-M in eights. On p. 86 "*Fin de la troiefieme Partie,*" is an error for "*seconde Partie;*" and pp. 95 and 96 are in duplicate.

Copies have been sold or priced as follows: Harrassowitz (1882), no. 46 (lacking the map), priced at 110 marks; and Barlow (1890), no. 1322 (with the map), sold for \$55. Some few copies of the map have been issued in facsimile on old paper; and Dufossé offered a copy of such facsimile, in 1892, for 20 francs.

This *Relation* is in the following libraries: Lenox; New York State Library; Harvard; Brown (private); Ayer (private); Library of Parliament (Ottawa); Laval University (Quebec), lacking the map; British Museum; and Bibliothèque Nationale (Paris).

NOTES TO VOL. LIV

(*Figures in parentheses, following number of note, refer to pages of English text.*)

1 (p. 53).—For locations of these Cayuga villages, see vol. li., p. 293.

2 (p. 81).—Regarding the sites of the Seneca villages, see vol. li., p. 293; and vol. viii., pp. 293, 302.

The Onnontiogas may have been a tribe dwelling on the river called Onnondokoui, now Gananoque, flowing into the St. Lawrence 18 miles N. E. of Kingston, Ont. It is somewhat curious that Frémin does not even allude to the early visits of missionaries to the Neutral tribes,—by the Récollet Daillon, in 1626-27; and by the Jesuits Brébeuf and Chaumonot, in 1640-41.

3 (p. 133).—For information concerning these tribes, see vol. xviii., *note* 16.

4 (p. 143).—In regard to this superstition, see vol. xxii., p. 95, and *note* 6.

5 (p. 171).—*Keinouché* (given by Cuoq as *kinonje*), the Algonkin name for the fish known as "pike;" applied to a clan of Ottawas having that fish as its totem. From this is derived the name of Kenosha, a city in S. E. Wisconsin.

6 (p. 209).—It has generally been supposed by historical writers that the mission of St. François Xavier, thus founded by Allouez, was from the first located at the entrance to the Fox River, at or near the present city of Green Bay, Wis. But the reader will notice that, when the Father set out upon his journey to the Fox and Mascouten villages in the following spring (p. 215 of this volume), he spent an entire day in reaching the entrance to the Fox River. Moreover, upon his return from that trip, he made another to the Menomonee village, at the mouth of the river of that name,—which, he states, was "eight leagues from our cabin" where he had made his winter quarters. Upon his first arrival in the preceding December, he found six Frenchmen there, who are mentioned by Allouez at the beginning of this letter as engaged in trade among the Pottawattomies—the tribe who had requested the Father to come to

them and correct the behavior of these very traders. It is evident that the latter had established a temporary trading post, and that with them Allouez wintered, making their cabin a center for various missionary excursions among the tribes dwelling on the bay shore. His statements cited above indicate the probable location of the French at the mouth of the Oconto River, nearly midway between the Menominee and Fox rivers.

7 (p. 215).—The river was at first named for the "Puants," as the Winnebagoes were called by the early explorers (vol. xv., *note* 7). Later, it was known to the French as *Rivière des Rénards* (Foxes), and to the English as Fox River (its present name), in allusion to the tribe of that name, the Outagamis of our text. The Fox River is the outlet of Lake Winnebago, and to-day furnishes an extensive water-power, which supports various industries. This water-power, developed by aid of the federal government, has built up numerous manufacturing towns along its course,—Neenah and Menasha (at the north end of Lake Winnebago), Appleton, Little Chute, Kaukauna, and De Pere,—and several small villages.

The natural obstructions in the lower Fox, ascending from Green Bay, are as follows: Rapides des Pères (in allusion to the Jesuit mission there), at the present De Pere; Little Kakalin, now called Little Rapids; the Croche, above Wrightstown; Grand Kakalin, at Kaukauna; Little Chute, still thus named; the Cedars, at the village of Kimberly; Grand Chute, at Appleton; and Winnebago Rapids, at Neenah. An interesting description of the river as it appeared in 1830 is furnished by James McCall, a U. S. commissioner appointed in that year to settle the boundaries between the Indian tribes in Wisconsin; see his *Journal*, *Wis. Hist. Colls.*, vol. xii., pp. 185-188. He stated therein that the descent of the Fox River, between Neenah and Green Bay, was then 145 feet.

8 (p. 217).—At the De Pere rapids, the point named in our text, the river is now about 1,500 feet wide; and the fall of water, as measured by the height of the U. S. government dam built across the river, is eight feet. As the water is shallow at the sides of the stream, the main current being comparatively narrow, the Indians could easily construct the rude weir mentioned in the text. This method of fishing was commonly employed by them in similar locations,—for instance, at the outlet of Lake Simcoe, as described by Champlain (Laverdière ed. of *Voyages*, p. 910). At that place may still be seen in the water some of the stakes used in making the weir; the Ojibwas of the neighborhood say that these were used by the Mohawks who lived in that region before them, but Joseph Wallace, Sr., of Orillia, Ont., thinks that the stakes are part of those seen by

Champlain in 1615.—See his articles in *Orillia Packet*, May 15 and 22, 1896.

The French Creole fishermen at De Pere still employ a modification of the primitive Indian contrivance. At the foot of the dam are built, at intervals across the river, wooden platforms, to which are fastened large nets.

9 (p. 217).—The name Kaukauna, the modern form of Kekaling, is said by Verwyst (*Wis. Hist. Colls.*, vol. xii., p. 392) to be a corruption of *okakaning*, "where they fish for pike,"—or, rather, this should be "pickerel," according to Cuq's definition of *oka* (*Lexique Algonquin*, p. 295). The Kakalin portage was one of the most important geographical points in Wisconsin, in the days of the fur trade. Its name appears in many early letters, accounts of exploration, and official documents; it is said that these show some twenty-five different forms of spelling the name. The most common of these variants are: Cakalin, Kakala (Schoolcraft, 1820), Kaukalau (U. S. P. O. dep't, 1840), and Cockalo (in early local parlance).—See H. B. Tanner's interesting paper on the history of Kaukauna, read at the convention of the State Historical Society of Wisconsin at Green Bay, Sept. 7, 1899, in the Society's forthcoming report for that year.

The portage called by Allouez Ooukocitiming is evidently that around the rapids at Little Chute (*note 7, ante*).

10 (p. 217).—*Lac des Puans*: Winnebago Lake, the largest body of fresh water within the limits of Wisconsin. It is about 30 miles long, and eleven miles wide; its outlet is Fox River (*note 7, ante*).

11 (p. 219).—These rivers are the (upper) Fox and its principal affluent, the Wolf—which flows into the former at about eleven miles from its entrance into Lake Winnebago. The "lake of wild oats" is Grand Lake Butte des Morts, an expansion of the Fox River, lying N. W. of the city of Oshkosh. The lake where Allouez saw the wild turkeys is Lake Poygan, the eastern arm of which is called Lake Winneconne.

12 (p. 227).—The location of Allouez's mission of St. Mark has been, and still is, the subject of much uncertainty, and some controversy. Verwyst (*Miss. Labors*, p. 179) places it "at or near Mukwa," Waupaca county, Wis. A local antiquarian, George Gary, of Oshkosh, agrees with him; and Prof. Joseph S. La Boule, of Milwaukee,—a careful investigator, and author of a forthcoming monograph entitled *Claude Jean Allouez, S.J., the Apostle of the Ottawas*, to be published about January, 1900,—locates St. Mark's "near the confluence of the Embarrass and Little Wolf rivers," which would be not far from New London,—a city in the township

of Mukwa. Publius V. Lawson, of Menasha, thinks (Milwaukee *Sentinel*, Sept. 13, 1899) that the site was near the head-waters of the Little Wolf, in township of Iola, Waupaca county.

13 (p. 233).—Still greater diversity of opinion exists regarding the situation of the Mascouten and Miami village visited by Allouez after leaving the Outagamis. Butterfield (*Disc. of N. W.*, p. 67) contents himself with placing it in Green Lake county. Verwyst (*ut supra*) locates it near Corning, Columbia county (about five miles N. of Portage City), in which he is followed by A. J. Turner, of Portage. La Boule thinks that the probable site is near the village of Ste. Marie, Green Lake county. A paper by Gary (in Oshkosh *Sunday Times*, Dec. 11, 1898), illustrated by maps; discusses the subject at length; he concludes that the village in question was located on section 32 in town of Rushford, Winnebago county.

The Kikabou mentioned in this connection are the Kickapoos, an Algonkin tribe; later in the century, they were driven by the Sioux from Central Wisconsin to the Rock River, in Northern Illinois. A remnant of this tribe resides in Indian Territory. The name Kitchigamich means "people of the great lake," and refers to a tribe living on or near Lake Michigan.

14 (p. 235).—This stream, which forms part of the N. E. boundary between Wisconsin and Michigan, is still known as the Menominee River. At its mouth are the flourishing cities of Menominee and Marinette, which are mainly supported by the lumber industry.

15 (p. 281).—The title of *oyander* (*oiander*) is, according to Hale (*Iroq. Rites*, p. 65, *note*), "derived from the root *yaner*, 'noble;' and is the feminine form of the word *royaner*, 'lord,' or 'nobleman,'—the title applied to the members of the federal council." Hale says that the woman "was really the head of the household," and finds in the *Relations* evidence of "the complete equality of the sexes in social estimation and influence." Cf. Morgan's *Iroq. League*, pp. 321-327; Heckewelder's *Ind. Nations*, pp. 143-152; and vol. ii. of this series, *note* 33.

16 (p. 297).—The *boisseau* is an old French measure of capacity, equivalent to one-eighth of a hectoliter, or a little more than one-third of a bushel.

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